

THE JOURNAL

OF THE

POLYNESIAN SOCIETY

CONTAINING

THE TRANSACTIONS AND PROCEEDINGS
OF THE SOCIETY.

VOL. XX.

1911.



New Plymouth, N.Z. :

PRINTED FOR THE SOCIETY BY THOMAS AVERY, DEVON STREET.

1911.

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JOHNSON REPRINT CORPORATION JOHNSON REPRINT COMPANY LTD.
5th Avenue, New York, N.Y. 10003 Berkeley Square House, London, W.1

First reprinting, 1967, Johnson Reprint Corporation

Printed in the United States of America

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VOL. XX.—1911.

ANNUAL MEETING OF THE SOCIETY,

31ST JANUARY, 1911.

The Annual Meeting took place at the Borough Council Office on the 31st January, when a number of members attended. After the minutes of the last annual meeting had been confirmed, the Annual Report of the Council and the Treasurer's accounts were read, passed, and ordered to be printed in the March JOURNAL.

The election of officers for the ensuing year then took place, when Mr. S. Percy Smith was re-elected President, and Messrs. Corkill and Newman (who had by the last year been ballotted out) were also re-elected members of the Council, and the latter was re-elected Hon. Treasurer. Mr. W. D. Webster was re-elected Hon. Auditor.

The meeting then elected Mr. Edward Tregear an Hon. Member of the Society in recognition of his contributions towards Polynesian History, Traditions, and Ethnology, and also for his services as one of its first secretaries.

Rule No. 3 was then altered to read, "The Society shall consist of one (or more) members"—the words in brackets having been added to the previous form, and of which six months' notice had been given.

After the formal proceedings had terminated, the President delivered an address "The first discovery of New Zealand by Kupe, in about the tenth century," which was listened to by a large number of ladies and gentlemen who had been invited to attend.

The report of the Council and the accounts follow.

ANNUAL REPORT OF THE COUNCIL.

For the year ending 31st December, 1910.

This, the eighteenth annual report of the Council, may be brief, for no noticeable feature has marked the proceedings of the past year. As in previous years we have continued to accumulate documents relating to the Polynesian race, many of which have appeared in our quarterly JOURNAL, but still more remain on hand for publication as occasion offers. The JOURNAL has appeared punctually shortly after the expiry of each quarter, and is about the usual size; the number of pages in the year's volume amounting to 235, whilst there are more illustrations than usual. In this connection a word of praise must be given to Mr. Thos. Avery, our publisher, for the care with which the papers are printed, and the consequent trifling corrections to the proofs, by which the editorial duties are much lightened. The "History and Traditions of the Taranaki Coast,"—the longest paper the Society has printed—was

brought to an end in the September JOURNAL. This will allow us to work off some of the accumulated papers on hand. This paper is now ready to issue in book form as the first volume of our Memoirs—it contains over 560 pages, with numerous illustrations and maps.

During the year four volumes of our JOURNAL have been re-printed by Mr. K. Hiersemann of Leipzig, as they were out of print. The printing has been done by the Anastatic process, which produces a facsimile of the originals. A few numbers are now available for issue to members who may wish for them. Vol. V will shortly have to be re-printed, as the stock is about exhausted, and enquiries for them are frequently received, more especially from places outside the Dominion.

The late Mr. Shand's papers on "Mori History and Traditions" have all been brought to an end after running through the JOURNAL for many years; and will shortly be issued in volume form, making the second volume of our Memoirs. The Government, recognising the value of these papers, which are the only record of the Natives of the Chatham Islands so far as their traditions, folk-lore, etc., are concerned, has, with great liberality, consented to reprint those portions of the papers which were destroyed by fire a few years ago. Mr. Shand's work is the final word on the subjects he treats of, for no one living has a knowledge of the people such as he possessed.

The Memoir fund, which was started in 1907 for the publication of papers which could not be undertaken out of the ordinary subscriptions of members, now stands at £166 4s. 8d. in cash, besides some promises outstanding. It is proposed to publish during this coming year a volume of valuable documents which throw more light on ancient Maori history than anything that has yet appeared, and which the Council have been extremely fortunate in securing. These will appear as the third volume of Memoirs.

Our Library continues to increase and now contains many works of value relating to the subjects of Ethnology, Geography, History, Archeology, Philology, etc. The Council are glad to report that it has been made more use of than hitherto since Mr. W. W. Smith undertook the duties of librarian.

With respect to the new "Maori Dictionary," Archdeacon H. W. Williams, M.A., writes as follows:—"During the year I have received a considerable amount of new material, including a number of words from Mr. Elsdon Best and Bishop Williams, and the important list of Mori words from the late Mr. A. Shand. Mr. Shand completed this list only a few months before his lamented death. During the winter I was fortunate in being able to confer with Bishop Williams on the meanings of a large number of obscure words and phrases. New words and unrecorded meanings continue to come to hand, but the stage has now been reached when any later additions will have to be included in an Appendix, as the copy is now being cast in its final form for the printer."

During the year the Society has acquired by gift from Mr. Percy Grainger several phonographic "records" of Rarotongan songs.

We have to record the deaths of several members during the year, amongst whom may be mentioned: Prof. H. H. Gilioli of Florence, a well-known authority on Polynesian Ethnology; Dr. T. M. Hocken, F.L.S., one of our original members; and one who always took a deep interest in our proceedings; Mr. F. L. Mitchell of Mudgee, N.S.W., who was drowned at sea; the Rev. J. E. Newell of Samoa, who died in Germany, another of our original members and a ripe Polynesian scholar; and Mr. Alex. Shand of Chatham Islands, who was burnt to death in his house on 28th July, 1910. Besides the loss of members through death, eight were

struck off the roll through non-payment of subscriptions, and several new members elected, which leaves our membership on the 31st December as follows :—

Patron	1
Honorary members	7
Corresponding members			15
Ordinary members	177
			<hr/>
			200

These figures show an increase of nine members as compared with those for the same period last year.

In finance, we end the year with a small balance as usual, notwithstanding that we have paid for the reproduction of the first four volumes out of current revenue, which was rendered possible by an increased sale of back volumes. The Treasurer's accounts attached show the state of our finances as at 31st December, 1910.

The number of members in arrear with their subscriptions is less than last year, still there are a good many, some of whom will have to be struck off if their subscriptions are not paid.

The next annual report will be at the end of the twentieth year of the Society's existence. It would prove of great use to students if we could then publish an index of all the papers that will have been printed in our twenty volumes of Transactions and Proceedings.

POLYNESIAN SOCIETY.

BALANCE SHEET FOR YEAR ENDING 31st DECEMBER, 1910.

RECEIPTS.		EXPENDITURE.	
	£ s. d.		£ s. d.
Balance from last year ..	8 2 0	Thos. Avery, Printing and Publishing Journal—	..
General Government on account of Maori Dictionary ..	24 10 0	No. 4 of Vol. XVIII. ..	35 2 6
Members' Subscriptions and Sale of Journal ..	176 10 3	No. 1 of " XIX. ..	35 7 6
		No. 2 of " " ..	28 5 0
		No. 3 of " " ..	37 15 0
		R. W. Hiersemann for 25 Copies each of Vols. I., II., III., and IV., and changes thereon ..	29 6 3
		Archdeacon H. W. Williams—Maori Dictionary ..	24 10 0
		Insurance Premium—£500 on Library ..	1 1 8
		Thos. Avery—Stationery ..	1 5 0
		Postages ..	7 3 4
		Bank Charge ..	0 10 0
		Balance at Bank of New South Wales ..	8 15 6
	£209 2 3		£209 2 3

CAPITAL ACCOUNT.

	£ s. d.		£ s. d.
To Balance, January 1st, 1910 ..	133 7 3	By Deposit with New Plymouth Savings Bank, January 1st, 1911 ..	137 7 3
" Interest, New Plymouth Savings Bank ..	4 0 0		
	£137 7 3		£137 7 3

Examined and found correct—

W. L. NEWMAN, Hon. TREASURER.

New Plymouth,

MEMBERS OF THE POLYNESIAN SOCIETY,

AS AT 1ST JANUARY, 1911.

The sign * before a name indicates an original member or founder.
As this list will be published annually, the Secretaries would feel obliged if members will supply any omissions, or notify change of address.

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T. G. Seth-Smith, M.A., Chief Judge N. L. Court of Appeal, Auckland, N.Z.
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Prof. A. H. Keane, LL.D., F.R.G.S., "Aram Gah," 79, Broadhurst Gardens, South Hampstead, London, N.W.
Edward Tregear, Wellington, N.Z.

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Tati Salmon, Papara, Tahiti
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Tunui-a-rangi, Major H. P., Pirinoa, Martinborough, N.Z.
Whatahoro, H. T., Putiki, Wanganui, N.Z.
Christian, F. W., 34, York Road, Brentford, Middlesex, England
Vaata Wiremu Hipango, Waitara, N.Z.

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 1894 Aldred, W. A., Bank of New Zealand, Timaru, N.Z.
 1899 Atkinson, W. E., Wanganui, N.Z.
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 Firth, John F., Survey Office, Nelson, N.Z.
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 Field Museum of Natural History, The, Chicago, U.S.A.
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 Harding, R. Coupland, Wellington, N.Z.
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 Street, London, E.C.
- Hastie, Miss J. A., 11, Ashburn Place, Cromwell Road, London
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 England
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 James, H. L., B.A., Khandallah, Wellington, N.Z.
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- Kerr, W., Wanganui, N.Z.
 Kelly, Hon. T., M.L.C., New Plymouth, N.Z.
 King, Newton, Brooklands, New Plymouth, N.Z.

- 1892 *Large, Major J. T., Atiu Islands, Rarotonga
 1894 Lambert, H. A., Arranmore, Makirikiri, Wanganui, N.Z.
 1900 Lethbridge, F. Y., Feilding, N.Z.
 1908 Luzac & Co., 46, Great Russell Street, London, W.C.
 1910 Leatham, H. B., M.R.C.S. Eng., L.R.C.P. Ed., L.S.A. Lon., New Plymouth, N.Z.
 1910 Leverd, A., Tahiti Island
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- 1892 *Marshall, W. S., Mangaraupi, Rata, N.Z.
 1892 *Morpeth, W. T., Survey Department, Napier, N.Z.
 1892 *Major, C. E., Hawera, N.Z.
 1893 Mackay, Captain A. W., J.P., c/o W. Walker, Esq., Vickery's Chambers
 82, Pitt Street, Sydney, N.S.W.
 1893 March, H. Colley, M.D., F.S.A., Portesham, Dorchester, England
 1897 Marshall, J. W., Tututotara, Marton, N.Z.
 1897 Marshall, H. H., Motu-kowhai, Marton, N.Z.
 1898 McNab, R., M.A., LL.B., F.R.G.S., Palmerston North, N.Z.
 1899 Martin, Josiah, F.G.S., Auckland, N.Z.
 1903 Malone, Lieut.-Col. W. G., Stratford, N.Z.
 1907 Museum, The, Christchurch, N.Z.
 1907 Minister of Internal Affairs, The Hon., Wellington, N.Z.
 1908 Maxwell, E., Opunake, N.Z.
- 1895 Ngata, A. T., M.A., The Hon., Government Buildings, Wellington, N.Z.
 1900 Newman, W. L., New Plymouth, N.Z.
 1902 New York Public Library, Astor Library Buildings, New York.
 1906 Newman, Dr. A. K., Hobson Street, Wellington, N.Z.
- 1892 *Phillips, Coleman, Carterton, N.Z.
 1892 *Pope, J. H., Education Department, Wellington, N.Z.
 1894 Partington, J. Edge, F.R.G.S., The Kiln House, Greywell Odiham, Hants
 England
 1901 Parker, J. H., New Plymouth, N.Z.
 1907 Public Library, Wellington, N.Z.
 1907 Public Library, Melbourne, Victoria
 1907 Public Library, Sydney, N.S.W.
 1907 Philosophical Institute, The, Christchurch, N.Z.
 1907 Postmaster General, The, Hon., Wellington, N.Z.
 1908 Public Library, The Carnegie, Dunedin
 1909 Public Library, Auckland, N.Z.
 1910 Public Library, The Carnegie, New Plymouth, N.Z.
- 1892 *Roy, R. B., Taita, Wellington, N.Z.
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 1906 Robertson, D. E., Plimmerton, N.Z.
- 1892 *Smith, W. W., F.E.S., Post Office, New Plymouth, N.Z.
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- 92 *Skinner, W. H., Survey Department, New Plymouth, N.Z.
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 93 Scott, Prof. J. H., M.D., F.R.S.E., Otago University, Dunedin, N.Z.
 96 Smith, Hon. W. O., Honolulu, Hawaiian Islands
 94 Smith, H. Guthrie, Tutira, *via* Napier, N.Z.
 94 Samuel, The Hon. Oliver, M.L.C., New Plymouth, N.Z.
 95 Solf, His Excellency Dr. W. K., Governor of German Samoa, Apia, Samoa.
 95 Schultz, Dr. Erich von, Apia, Samoa.
 96 Scholefield, G. H., New Zealand Associated Press Agency, 130 Fleet Street,
 London, E. C.
 97 Secretary for Education, Wellington, N.Z.
 10 Savage, S., Rarotonga Island
 10 Steinen, Prof. Dr. Karl von den, 1 Freidrechstrasse, Steiglitz, Berlin
 10 Sandford, Major F. W., Vogeltown, New Plymouth, N.Z.
- 92 *Testa, F. J., Honolulu
 93 Turnbull, A. H., F.R.G.S., Bowen Street, Wellington, N.Z.
- 92 *Webster, J., Hokianga, N.Z.
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 92 Williams, Archdeacon H. W., M.A., Gisborne, N.Z.
 92 Williams, J. N., Frimley, Hastings, Hawke's Bay, N.Z.
 92 White, Taylor, Wimbledon, Hawke's Bay, N.Z.
 94 Wilson, A., Hangatiki, Auckland, N.Z.
 96 Wilcox, Hon. G. N., Kauai, Hawaiian Islands
 96 Williams, F. W., Napier, N.Z.
 98 Wallis, Right Rev. F., D.D., Bishop of Wellington, N.Z.
 98 Woodworth, W. McM., Museum Comp. Zoology, Cambridge, Mass., U.S.A.
 902 Whitney, James L., Public Library, Dartmouth, Boston, U.S.A.
 902 Webster, W. D., New Plymouth, N.Z.
 903 Walker, Ernest A., M.D., New Plymouth, N.Z.
 904 Way, Right Hon. Sir Samuel James, Bart, P.C., Chief Justice, Adelaide, S.A.
 909 Wilford, T. M., M.P., Wellington, N.Z.
 910 Weston, Claude, New Plymouth, N.Z.
 910 Wilson, J. G., Bulls, N.Z.
- 892 *Young, J. L., c/o Henderson & Macfarlane, Auckland, N.Z.
 906 Yarborough, A. C., Kohukohu, Hokianga, N.Z.

PRESIDENTS (Past and Present).

- 1892-1894—H. G. Seth-Smith, M.A.
 1895-1896—Right Rev. W. L. Williams, M.A., D.D.
 1897-1898—The Rev. W. T. Habens, B.A.
 1899-1900—J. H. Pope
 1901-1903—E. Tregear, F.R.H.S., etc.
 1904-1911—S. Percy Smith, F.R.G.S.

LIST OF EXCHANGES.

THE following is the list of Societies, etc., etc., to which the JOURNAL is sent and from most of which we receive exchanges:—

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 Avenue, Salem, Mass., U.S.A.
 Peabody Museum of Archeology and Ethnology, Harvard University,
 Cambridge, U.S.A.

- Royal Geographical Society, 1 Saville Row, London
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Royal Colonial Institute, Northumberland Avenue, London

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Société Neuchâteloise de Géographie, Neuchatel, Switzerland

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California.

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AN UMU-TI (FIRE-CEREMONY) AT ATIU ISLAND, COOK GROUP.

By J. T. LARGE.

IT may interest the New Zealand members of the Polynesian Society to know that the cult of the Umu-Ti, or fire-ceremony, of tropical Polynesia is exhibited every now and again in these eastern islands, the last performance of the kind in the Cook Group taking place a few months ago in Atiu, in the settlement of Te Enui. A huge *umu* (native oven), about twenty by ten feet and some four feet deep, was dug in the earth; this was filled with logs and smaller firewood, and on top large flat stones of the *karā* variety—a kind of black basalt—were heaped. When the fire kindled underneath had become a mass of glowing embers, these stones were heated sufficiently to cook an ox—an ordinary native oven on an enormous scale. The spot was enclosed with a tall corrugated iron fence, a charge being made to witness or take part in this fire-ceremony. The proceedings were conducted by a native named Pauro Moari, a *taunga* (priest or skilled man) from Ra'iatea of the Society Group, the ancient Havaiki of the Eastern Pacific, whence originated this cult, so it is said. He was assisted by two native acolytes. When the fire had burnt down, natives, with long forked poles, raked the embers and adjusted the stones at stepping distance in two rows the length of the pit. Pauro and his two assistants, clad in gay *pareus* (waist-cloths) and decorated with garlands and wreaths of flowers, then came forward to the edge of this fiery cavity bearing in their right hands branches of the *tī* (*dracaena terminalis*), a plant with long, narrow, flax-like leaves—the ceremony being named the *Umu-Ti*, i.e., *Ti* Oven. (Anciently, the large, sweet roots of the plant were cooked in huge ovens of this description, and in the reparation of these many a wretched victim was treacherously thrust in to perish miserably in the flames—one way of squaring accounts in the course of their endless *vendettas*.) The ceremony commenced on this occasion with the reading of the portion of the scriptures relating to Shadrach and his companions going through the fiery furnace unscathed; then followed a hymn; after which Pauro and his acolytes repeated thrice, each time striking the pit with their branches of *tī*, the

following ancient incantation connected with the ceremony, laying great stress on the invocation at the end:—

E te Vaine nui* tauarai
E tia i te tua, pou ia!!

O the great woman (priestess or goddess) interposer,
Stand at our backs, quell it (the fire)!!

They then, barefooted as they were, crossed the pit, stepping deliberately from stone to stone, and re-crossed lengthwise without suffering any injury. After a short interval, Pauro and his lieutenant repeated the performance, being followed on this occasion by a band of barefooted men and women from amongst the spectators, including the writer—the only European present—the injunction impressed upon us was to keep carefully to the stones, and *not to look back*. We crossed and re-crossed unharmed. A third excursion was made through the burning oven of Tophet, with the same result, which ended the proceedings. How people escape having the soles of their feet scorched to a cinder while going through this fiery ordeal is a mystery that I cannot account for. There is no doubt about the heat of the stones in these ovens; they could not be otherwise than heated to a great degree, after being hours in a great fire such as the natives make for their *umu ngaika* (lime kilns). Whether the alleged fact that a finger immersed in molten lead, provided it is first dipped in water, offers any clue in explanation of this remarkable phenomenon, I leave for scientific minds to determine. Though the stones did not feel unduly hot to our unprotected feet, some of us felt the heat on our faces, arising from the glowing embers, so great as to make our eyes water. I am told that whole pigs, etc., have been baked in some of these *Umu-Tis* in order to show doubters the degree of heat engendered. Occasionally a person gets his (or her) feet burnt through stepping on the stones amongst the live embers. It was in this way, I believe, that Dr. Geo. Craig, at an *Umu-Ti* conducted some years ago at Rarotonga, had his feet badly scorched, as described by Colonel Gudgeon in an article published at the time. The Resident Commissioner jestingly ascribed the mishap to want of Maori *mana* on the Medico's part, as he himself passed through the ordeal unscathed. The *Umu-Ti* ceremony

* With the exception of Pele, priestess or goddess of Kilauēa, the stupendous volcano in Hawaii, the above is the only instance, I believe, of a female Polynesian divinity, all the ancient gods of the race having been of the male sex.

[Major Large is not quite right here. There are several female goddesses known to the Polynesians.—EDITOR.]

conducted from time to time over a wide extent of the South Seas from Fiji to the Paumotus.

[References to the fire-walking ceremony will be found in this Journal, Vol. II., p. 105, by Miss Teuira Henry; Vol. VIII., p. 58, by Colonel Gudgeon; and p. 188 by the late Arthur Jackson of Fiji; in *Maritius* by Andrew Lang; *India and Japan*, p. 190, same volume. The late Dr. Langley, secretary Smithsonian Institution, has satisfactorily explained the method and the reason why the heat does not affect the feet of the performers, but we cannot just now add the reference.—EDITOR.]

MORE ON THE ARI'IS OF TAHITI.*

By MISS TEUIRA HENRY.

IT was formerly asserted, and by many Tahitians of the present time it is still believed, that Tahiti and Mo'orea were once one land, and formed part of Ra'iatea, uniting it with Taha'a, which is now separated from it by a strait. The following is the legend concerning their dispersion to their present positions:—

During a time of great sacredness throughout Ra'iatea, whilst the priests communed with the gods at the great *Marae* of Opoa, when no human being must be seen out of doors, no pigs must squeal, no cocks must crow, and the very elements were hushed in awful silence, a young girl named Terehe (Wrong-errand) of Opoa, committed the sacrilege of stealing away from her home to bathe in the river, and thus incurring the displeasure of the gods, was swallowed whole by a great eel, which arose from a sudden opening of the ground in the bed of the river beneath her, and which becoming possessed with the spirit of the girl, burrowed through the ground and broke away the eastern side of the land, which thus become detached and quickened, and swam away as a fish to its present position in the east, guided by the god Tū (Stability) standing upon its head; Tai'-a-rapu (Disturbed-sea),† with its warrior chiefs and only plebian people as inhabitants, Mo'orea falling off on its way.

This event was witnessed by the girl's aged grandmother Mou'aha'a (Low-mountain), who had gone out in search of her, and arrived at the river only to see what was happening, but powerless to save; and for this reason Mou'a-ha'a named herself Mavete-ai-tuna (Expanding-eel-devourer).

These two islands were then named Tahiti-nui (Great-transplanted) and Tahiti-iti (Little-transplanted), the latter afterwards being called Mo'orea (Offshoot), when Tai'-a-rapu received the name of Tahiti-iti.

Then the Windward Islands, including Tahiti, were named Hiti-i-ni'a (Upper-border), and the Leeward Islands, of which

* See this Journal, Vol. XIX., p. 39.

† The present name of the South-East Peninsula of Tahiti.

Ra'iatea is the centre, were named Hiti-i-raro (Lower-border). There are many other Hitis besides these.*

The Pa'umotu people claim that their god Tū had intended to place Whiti in the great lagoon of Rangiroa, which lies N.N. East of Tahiti, and Mo'orea was to have been placed in the smaller lagoon of Tikahau, a few miles west of Rangiroa; but they both got stranded where they now lie.

Foremost among the warrior chiefs was the famous navigator Tafa'i, whose name with dialectic variations is so well known in Polynesia; and to disable the fish from swimming away he cut its throat, almost severing the head (Tai'arapu) from the body, and thus dividing asunder the land, Papeari, Vai'uriri, and Papara of the mainland, from To'ahotu, Aira'ō, Mata'oe, and Teahuipo'o in Tai'arapu, which previously had formed one plain, named Teva (The-plain), and which in consequence of their separation have ever since been called Teva-i-uta and Teva-i-tai (Main-plain and Ultra-plain), the latter name now including all Tai'arapu.

The chiefs divided the land among themselves and their people, selecting *maraes* to prove their titles to their respective possessions; their tutelary gods being Ta'aroa, Tū, and Tāne. The boundaries of their districts were well defined, and finally the districts became independent little kingdoms, over which self-made men ruled as *ari'is*, so that the land received the sobriquet of Tahiti-nui-manahune (Great-plebian-Tahiti).

Gradually the blood of the people of Tahiti became ennobled by that of the aristocracy and finally of the royalty of Opoa in Ra'iatea, from which latter all the high chiefs of the Society Islands were required to prove their descent in order to be entitled to wear the *maro-ura*¹ ('ura-feather-girdle), the insignia of the *ari'i-nui* (great-sovereign) classified in consequence as *ari'i-marō-ura* (sovereign-of-ura-feather-girdle), the *maro-tea* (yellow-feather-girdle) of Porapora having originally sprung from thence; and in Tahiti are a few chiefs recorded of this rank in connection with their *maraes*, which derived their greatest sacredness by obtaining a stone from one of the royal *maraes* of Opoa or from offshoots of it at the Leeward Islands.

From Mrs. Te-ra'i-a-pō Ninito Sumner, aunt to Mr. Tati Salmon, we find that the right of their family to the *maro-tea* (yellow-feather-girdle) came from the royal *marae* of Fare-rua in

* As for instance, Viti (or Fiji) called in different dialects, Whiti, Hiti, Iti; also Tawhiti, Tahiti, Tafiti, and finally Siti (an ancient name of Java), all derived from the same root, and applied by the Polynesians to various lands met with on their migrations from the west. Hawaiki is another such name equally applied in the same manner.—EDITOR.

1. The 'ura or paroquet feathers used for the girdle were red and yellow, sacred royal colours.

Porapora, and in their genealogy we find, in effect, an ancestor named Tehea, of Porapora. They also trace relationship to the Pomare family from the royal *marae* of Nu'u-rua at Varari in Mo'orea, so that they are of the real ancient aristocracy of the land, and were recognised by the Pomare family, who have consolidated friendship and relationship by intermarriage with them.

The ancient *marae* ceremony mentioned by Tati Salmon* as having been administered to the infant, Ari'i-oe-hau, his esteemed mother would have been the dedication rite of the *uhi-a-iri* (bathing-the-skin) performed upon the first-born child of high rank by a high priest with holy water, about five days after its birth, which was a pardonable adherence to old usage by a noble, ex-heathen family.

After bathing and dressing the child in superfine *tapa* (native cloths), it was borne by the parents, followed by an imposing procession of near relatives and friends, all wearing the insignia of their respective rank, to the royal *marae*, in the most sacred part of which the high priest had prepared a downy bed, beneath a small awning of sweet-scented *tapa* bestrewn with 'ura-feathers gummed on; and receiving the child in his arms, invoking the favour of the gods, he laid it upon the little bed, saying, "*Ura epaepa! Ura huhu! Ura moemoe!*"—"(*Ura* unapproachable! *Ura* nurturing! *Ura* reposing!") The high priest was investing the child with the highest rank of the *muro-'ura* circle, and then the priest returned the child to its parents, and the procession returned home.

But the grim ceremony mentioned by Captain Cook in his second voyage to the Pacific Ocean in 1772, Vol. III., Chap. 2, at which he witnessed the offering of a human sacrifice, he rightly explains was the *pure-ari'i* (prayer for the sovereign), slightly misspelled "*Puru Erur*" by him, "with the view of imploring the assistance of the deity against *Eimeo*" (*Aimeo* or *Mo'orea*), when king Tū, afterwards named Pomare I., was sending his warriors to wage war with that island. At the ceremony Captain Cook also states that there were no women present, which was always the rule strictly observed on such an occasion. And the ordination or inauguration ceremony of an *ari'i-nui* (great-sovereign) was a grand and imposing national celebration which lasted several days, during which time there were no human sacrifices offered to mark the pleasures; and Pomare I. had already been thus installed as king before the arrival of Captain Cook.

Considering the great attachment to and faith the Tahitians had in their ancient gods and religious rites, there might have been some still adhering to them to-day had their *marae*s and idols been preserved in their midst; so that Pomare II. knew what he was doing when he sent his Christian zealots to overthrow the great *marae*s, which would not

* Vol. XIX., p. 40.

have been so much valued as antiquities of the land, not sparing his own, in the precincts of which he had been born and bred; and in this he proved his sincerity in proclaiming God his "New God Jehovah" in place of Oro forever discarded.

Of the Pomare genealogies we find no others that can rival them in rank throughout the group. In that of the chiefs of Pare, embracing twenty-three generations from Tahi-hū-a-nu'u to Tū or Pomare I., there are some of Tahiti's most illustrious names interwoven with the highest genealogies of Tahiti and Mo'orea. In the Paumotu pedigree, Pomare made his title so clear as the rightful sovereign of all the archipelago that the high chiefs voluntarily accepted his supremacy over them in a very interesting ceremony at Pare, in Tahiti. And in the royal pedigree of excellence, of Opoa in Ra'iatea, we find that the Pomares are the direct descendants of the Tamatoas (see Journal of the Polynesian Society, Vol. II., No. 1). Consequently, they have had grandparents and other near relatives reigning contemporaneously with them in one or the other of the Leeward Islands; and finally, Queen Pomare's daughter, Maevarua I., and then a granddaughter, Maevarua II., reigned in Porapora, and one of her sons reigned as Tamatoa V. in Ra'iatea, the seat and cradle of the royal Tahitian race. It therefore goes without saying that Pomare I. succeeded in uniting Tahiti and Mo'orea as well as dependencies into one kingdom, partly as conqueror, but greatly owing to his hereditary claims, by which he and his progeny have held the highest prestige throughout the Society Islands.

Taking their original dominion as an example of the manner in which the little kingdoms, now called districts, of Tahiti were defined, the boundaries which are still retained, is the following, translated from old records:—

TE-PORI-O-NU'U (THE-FATNESS-OF-HOSTS).

From Ra'i-a-manu (Sky-of-birds) at Tahara'a (Slanting) Hill, to Papofa'i (Enclosure-for-picking), extending from north to north-west, to Te-pori-o-nu'u (The-fatness-of-hosts), with subdivisions of 'Arue (Praise) and Pare (Fortification).

The mountain above is Mahue (Pushed-up).

The assembly ground is Vai-rota (Gathering-waters), at Papa'oa, the capital.

The water is Pu'o'oro (Gurgling-group), formed by gurgling springs inland.

The point outside is Ahu-roa (Long-wall).

The *maraes* were: Tara-ho'i (Thorn-returning) and Ra'i-a-manu, at the boundary of that name before mentioned.

The harbour outside is 'Uā (Open), commonly known as Taunoa Harbour.

The islets are Motu-'a'ana (Broken-coral-islet) on the eastern side,

and Motu-uta (Inward-islet) in the west, sheltered by the reef before the Pape'ete passage.

The high chief was Tū-nui-e-a'a-i-te-atua (Great-stability-who settles the gods), or Tū-nui-a'e-i-te-atua (Great-stability-greater-than the-gods), the regal names of the chiefs of Pare.

The under chiefs were Ari'i-Peu (Artful-chief) of Arue and Ari'i-Pae'e (Elect-chief) of Pare.

The chief messenger was Turuhe-mana (Drowsy-greatness).

The 'arioi (comedian) house was Na-nu'u (The-hosts).

The schools (for folklore) were Vā-uri (Dark-billow), 'Utu-mee (Red-lip), and Farefatu (House-of-masters).

The principal teacher was Matau (Habitude).

Following is the manner in which the people of the districts presented themselves before the king on state occasions, after they were united into one monarchy: Te-pori-o-nu'u, being the first in precedence, forming the centre, was followed by the six districts of Te-'aha-roa (Long-line), from north to south-east, ending at the Isthmus of Taravao, whose orator would say:—

" E Pomare Ari'i, i Taraho'i, Tū-nui-	O, Pomare, king of Taraho'i (<i>marae</i>) Great
e-a'a-i-te-atua i te ra'i ma te ata,	Stability
Teri'i-1	who settles the gods in the cloudy sky
e-tui-i-te-ra'i, Teri'i-Hinoi-atua, i te	The-king-who-
	pierces-the-sky, king-silent-of-the-gods
	of the
tau tua i te ra'i, i te ra'i naunau; te	numerous skies; of the beloved skies; the
Niu roa i ti'a i Hiti, te Vi e	tall cocoanut-tree ² of the Border, the
	Vi-tree ³
	(Brazilian-plum or Spondias dulcis).
tupu i te moana;	That grew in mid-ocean;
Teri'i nui i Tahiti!	Great Sovereign of Tahiti!
Teie mai nei to pu'e ta'ata, o Te'aharoa	Here are thy people of the six (districts) of
e ono, tei Taraho'i nei, tei mua i to aro."	Te'aharoa, here at Taraho'i, in thy presence."

Then the king responded appropriately to them, and in like manner followed all the other companies. Mo'orea came after Tahiti, and lastly followed the Pa'umotus. This form of pageantry, with modifications to suit the circumstances, latterly in Pape'ete, the present capital, continued to the end of monarchy, the French rulers being warmly included by the natives with their sovereign.

The story of the decisive battle between the early Christians of Tahiti headed by Pomare, and the adherents of 'Oro led by 'Opuhara, is graphically described by Ellis and Morenhout, from two different

1. Teri'i is a contraction of *te-ari'i*, the sovereign.

2 and 3. The cocoanut-tree and the Vi-tree are sobriquets originally applied to the newly-acquired greatness of Pomare I.

endpoints, to the same effect. From Ellis we find that 'Opuhara was most persuaded to be a Christian (like his elder brother Tati), but was held back and urged on to war by the heathen priests, who, both authors affirm, promised him the victory.

With the genuine chivalry of the native warrior chief 'Opuhara, we are told, had privily sent Pomare word that he would shortly be attacked by them, so that he might not be taken unawares, in consequence of which the Christians waiting to receive the first blow kept their arms close by them; and one Sunday, November 12, 1815, which day was chosen to surprise the Christians in the midst of religious devotions, whilst they were having service, the report of a gun announced to them that the foe was approaching along a distant point fully in view, and the Christians cried, "*E tama'i! E tama'i!*"—"War! War!") and seizing their weapons they were about to rush forward to meet it, when the king calmly held them back to finish their service, saying they were in God's hands.

The battle was fierce and desperate; valiant men on both sides were slain; among them the brave 'Opuhara fell, and with him the cause of Oro was lost! His dauntless men sought to avenge him and still fought on, till at last they lost their ground and took to flight, when, according to heathen usage, the victors were about to pursue and slay them and massacre their helpless ones in the village; but Pomare interposed, saying, "*No'u te mou'a, no'u te fenua, no'u te tai, no'u te fare. Taere noa te ta'ata na te arati'a; e pua'a e farerei, a rave; a tira te tupa'i te ta'ata.*"—"The mountains are mine, the land is mine, the sea is mine, the houses are mine. Men may go freely along the road; when you meet a pig, take it, but cease to kill man.")

"This clemency," says Morenhout, "which surprised both friend and foe, so affected the hearts of the people that the women were moved to tears, and they were thus led to admire and embrace the new religion, and adore the God of love and peace."*

Then Pomare II. remained unmolested as sovereign over all his kingdom, which had been so well consolidated by his father Pomare I. before him; Tati as counsellor, and a high chief, standing ever loyal to him, to his little son Pomare III., and finally to his daughter Queen Pomare; and these two great men stood by the missionaries as their true friends.

Thus ended so many cruel heathen customs, notably the annihilation of morganatic offspring by strangulation, suffocation, and other means so common among the high families of the land, even against the parents' wishes, by unmerciful heads of families, which, without Christianity, would deprive many fond parents of their children to-day.

* See the interesting account of these doings in J. A. Moerenhout's "*Voyages aux îles du Grand Océan*"—Paris, 1837, Vol. II., p. 458 *et seq.*—EDITOR.

MAORI STAR NAMES.

AT p. 97, Vol. XIX., Journal Polynesian Society, will be found Mr. Elsdon Best's list of star names. To his notes may now be added the following, culled from some papers sent to the Society some time ago by our fellow member Mr. G. H. Davies :—

Atutahi-ma-rehua Mata-riki Puanga Kopu-parapara Takurua Meremere Tariao	“Ka mutu nga whetu rangatira. Ko Mata-riki te tino rangatira o nga whetu katoa; koia hoki timatanga o te tau, me te mutunga koia ano. Ia ona mahi koia tenei: ko te matahi kari-piwai, ka ia ki raro; te matahi o te tau ka hoki mai ia. Ia Atutahi-ma-rehua tona mahi, he whaka-rangatira ia. Ko Puanga, tona mahi he toa-whawhai ki a Mata-riki; te take, tohe kia riro te tau i a ia. Ko Kopu-parapara tana mahi he whakaatu i te awatea, me nga mate kei te tangata, otira ko tona whakaatu ma katoa. Ko Takurua, kaore au e mohio ki ana mahi. Ko Meremere he tohu mate ia. Ko Tariao e rite ana hoki tana mahi.”
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Mr. Davies translates the above: “Mata-riki (the Pleiades) holds the highest rank among the stars, inasmuch as it ushers in the new year, and is also visible at the close; these are the phases of the same star: In the *matahi kari-piwai** (June and July), it sets, to return again with the new year, thus marking the end of the year—end of summer. Atutahi-ma-rehua (Antares) exalts itself. Puanga (Rigel in Orion) is hostile to Mata-riki because it wishes to mark, or rule, the year. Kopu-parapara (Venus) is the herald of moon and announces daylight; it also predicts death and disease to man; as in fact do all stars. Meremere, the evening star, predicts death and disease; as does Tariao also.”

The function of Puanga (Rigel in Orion) as being hostile to the Pleiades and wishing to rule the year is very significant when we know that the name for the whole constellation of Orion is Tau-toru, or Three-year; and that according to Indian astronomy the Pleiades first of all, in the very earliest times, marked the commencement of the year, subsequently changed to the “three-year” period (Tau-toru) marked by the rising of Orion. The strife, no doubt, represents the of opposing schools of ancient astronomers.

* *Kari-piwai*, gleanings of the small, overlooked *kumara* crop.

Mr. Davies' MS. also gives the following star names:—

Peke-hawani, Spica in Virgo, star marking the eighth month

Rerehu, Rehua, Antares, in Scorpio, ,, ,, ninth ,,

Pou-tu-te-rangi, Altair, ,, ,, tenth ,,

Mata-riki, Pleiades, ,, ,, eleventh ,,

Whanui, Meremere, Vega, (Alpha Lyra)

Autahi or Kauanga, Canopus

Whetu-kau-po, a star which sets in the evening in October and
November

Puanga (Tau-toru), Rigel in Orion

Puanga-hori, Procyon

Takurua, Sirius (the dog star)

Kopu or Tawera, Venus as Morning Star*

Mango-roa (Patiki), Milky Way

Takurua, one of the Magellan clouds

Meremere, Venus as the Evening Star

Tariao, ? Jupiter.

We would again urge on some member of the Society to take up the question of the study of the Polynesian star-lore; there is much more in it than appears on the surface, and a great deal of information to be found already in print—see this Journal and White's "Ancient History of the Maori," etc.

* We think this should be "Evening Star."

THE STORY OF TE RAPUWAI AND KAHUI- TIPUA, AND ITS EQUIVALENT IN THE UNION GROUP, CENTRAL PACIFIC.

IN John White's "Ancient History of the Maori," Vol. III., p. 11 will be found the above story, and like so many of the ancient Maori traditions, it has become corrupted, and the scene of the incident changed from the Central Pacific to New Zealand—nay, from much further afield, even from the shores of Asia. It is somewhat difficult nowadays to separate out from these legends the parts which really are local, and those of far more ancient date which are now incorporated with them.

The story commences with the statement that, "Te Kahui-tipua (a band of ogres) were the first to occupy the South Island of New Zealand. They were giants who could stride from mountain to mountain and transform themselves into anything animate or inanimate." This is probably an introduction from Asia into the subsequent legend of contact with the early people, the *tangata-whenua* of New Zealand, who had been driven to the mountains and forests where their local knowledge and activity enabled them to quickly creep from mountain to mountain, and thus give rise to the suggested idea that they were "giants who could stride from mountain to mountain."

The story then goes on to relate how a woman named Kai-a-moana, the sole survivor of a hunting party that had been destroyed by the Kahui-tipua, escaped after having been forced to live with one of the *tipua*. "She told her people that her party met a *tipua* on the top of a hill, accompanied by ten two-headed dogs. After killing all the men, the *tipua* carried her away to his cave, which was situated near the river. There she was forced to live with him, and in time became covered all over with scales from the *tipua's* body. . . . She determined to escape . . . but the *tipua* had fastened her by a cord, which he kept jerking whenever she was out of sight." . . . She eventually got to the bank of the river, where she made a *moki* or raft, and on the next day when the *tipua* slept, she tied the end of the cord by which he was fastened to some *raupo* rushes, and then with aid of her raft escaped down the river to where her friends lived.

The *tipua* did not awake for some time, and after calling for Kai-a-moe in vain, he followed her footsteps to the river, and by smelling the water discovered how she had escaped. Then follows an account of how the people, after ascertaining from Kai-a-moe that the *tipua* slept heavily and soundly during the north-west wind, proceeded to the cave and there smoked him out and killed him. "Fortunately for the people his dogs were out hunting or they would have prevented his being taken."

Now we have a somewhat similar story from Fakaafu (or Bowditch Island, Union Group, three hundred miles north of Samoa), as recounted by Mr. J. J. Lister in his paper "Notes on the Natives of Fakaafu" *Journal Anthropological Institute*, Vol. XXI., p. 60, 1891), which, while differing in detail from the Maori story, contains the same principal incidents. Ulu (ten) and Iva (nine) had ten sons and one daughter, the son's names were ten, nine, etc., down to one, *tasi*, the youngest. The daughter's name was Hina, so common in all Polynesian myths, and usually standing for the moon, or white, or shining. A man named Saipuniana, a demon, or *aitu*, and a cannibal, came from another island and carried off Hina. The brothers made ten canoes to go in search of Hina, but only that of Tasi, the youngest, reached the island of Saipuniana, who, to prevent Hina from escaping, tied the end of a long string to her wrist and kept the other end in his hand. He used to live in a cave in the ground. Tasi found Hina wandering about with the string tied to her hand; they made plans for her escape, and whilst so doing came the tug, tug, at the string. Hina told Tasi to hide in the *fala* (or Pandanus leaves—something like the *raupo* leaves of the Maori story). After a time, when Saipuniana was asleep, Hina went out and joined Tasi at the *fala* tree, where they tied the rope to its leaves, and then she and her brother escaped by canoe. When Saipuniana awoke he began pulling at the cord for Hina to come, and finding resistance he pulled harder, calling "*Hina! Hau!*" ("*Hina! Come!*" *Hau* is also the Niuē word to come; *haere mai* in Maori). At last, in a rage, he pulled down the tree, but Hina was gone.

The Fakaafu story does not relate the killing of the *aitu*, or *tipua* (which both mean the same thing, a demon), but relates how from that time forward *Tasi* (the youngest son) stood for one, and *Ulu* (the eldest son) stood for ten, as indeed they do in all Polynesian dialects, whereas before this time the names for the figures were reversed.

It may be suggested that the foundation of this story is astronomical; that the ten dogs, or ten sons, stand for the ten months of the very old system of dividing the year; that the youngest month rescuing Hina (the moon) represents the advent of the new moon that marked the commencement of the new year; and that the *tipua* is the old year, who in the Maori story is destroyed by Kai-a-moe's people, and is the birth

of the new year from the old—an Aryan form of myth. There are other things in this story that makes it look like an astronomical myth as well. The two-headed dogs of the Maori story are noticeable, and show how ancient the legend is. Maybe we have here some dim recollection of Cerberus, the three-headed dog, guardian of Hades. But it is perhaps more likely that the “ten double-headed dogs” again refer to the ten-month year.

The Fakaafu people appear from their language to be connected with the same branch of the Polynesians as the Samoans; but they retain the letters “h” and “k” not now found in legitimate Samoan.

The general similarity of these two stories point to a common origin. But the Fakaafu people, if from Samoa, cannot have had communication with the Maoris for at least six hundred years, and probably much longer. This fact alone, in cases of similar legends, should warn us not to place too much reliance on Maori stories, the scenes of which are laid (now) in New Zealand; whereas they are far more ancient. There is an immense deal of work yet to be done in connection with John White’s “Ancient History of the Maori,” separating the local parts from the interpolations of ancient legends. This is often possible, but it requires a wide reading. The large amount of matter collected in the three first volumes of the above work, collected from the Ngai-Tahu tribe, will yet prove a mine of wealth from the ethnological, philological, and legendary point of view. And a large number of these myths will yet be proved to be astronomical in their origin.

AN ANCIENT SOUTH AMERICAN MAORI AND INDIAN CUSTOM.

THE suggestion has often been made that the Polynesians, in their extensive voyages about the Pacific which led them to all parts of that ocean, must have reached the shores of America. But so far the evidence is not complete, and yet there is no reason to doubt their powers of doing so. After what has been published in this Journal, descriptive of their daring on the sea, notably in the case of the Rarotongan voyager Tangiia, we are quite prepared to believe them capable of reaching the distant shores of the American Continent. To those who believe in this possibility the following will be of interest as a suggested point of contact in an old custom common to the ancient inhabitants of South America and to the Polynesians—at anyrate the custom shows an affinity to one practised by the Maori branch.

In the “Revue de L'Ecole D'Anthropologie de Paris” for May, 1910, Dr. Capitan has an interesting paper on “Human sacrifices, etc., in Ancient America,” and amongst other things he says, “In Cundinamarca (region of Santa-Fe de Bogata, Columbia), according to Piedrahita, when the aborigines wished to construct fortifications encircled by a ring of posts they placed at the bottom of each hole, in which the posts were inserted the body of a fine young woman of good family, sacrificed for the occasion; the post was made to pierce the body in entering the soil.”

Now this is nearly, but not quite, a Maori custom. In a celebrated old *pa* named Tawhiti-nui—situated a few miles west of the entrance to the Opotiki Harbour, Bay of Plenty, the history of which has been given by the late Judge J. A. Wilson—the owner of the property, in digging out the foundations of the former palisading that surrounded the *pa*, or fort, discovered skeletons in a sitting posture at the base of many of the main posts. These were in sitting posture embracing the posts.

Again we have the fact that in the building of a large house for the use of the chief, it was not uncommon to bury the body of a slave in a sitting posture at the base of the main internal pillar of the house, called the *pou-toko-manawa* (or supporting pillar of the heart). The slave sacrificed in this manner was called a *whatu* (stone, heart, with other meanings); and it would also appear from the wording of an old

song that it was not always a slave who was thus sacrificed, but once the chief's own family, thus approximating more nearly to the "young woman of good family" quoted by Dr. Capitan.

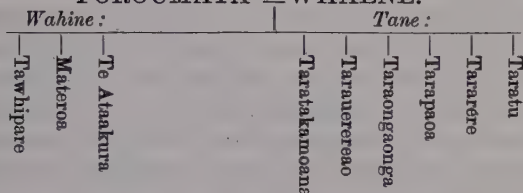
But more interesting still to those of us who advocate the Indian origin of the Polynesians is to find this custom also prevailing in that country. Sir H. Bartle Freer, in *Journal Anthropological Institute*, Vol. XI., p. 314, says, "Nor in old times could a Rajput or Maharaja's fortress be built with any certainty in popular estimation of permanence or safety till the headman of the Bhil (Non-Aryan) or other aboriginal race, or his child, or some equivalent victim, had been buried under the foundation of a keep or corner tower."

Again, Mr. M. T. Walhouse, in a paper on "Some vestiges of Gothic Sacrifice, etc., in India and the East" (*Journal Anthropological Institute*, Vol. XI., p. 415), mentions that in South Coimbatore he visited a fort built on the top of a rocky eminence, in which was pointed out to him a 'narrow niche in the thick part of the wall in which a young girl had been immured and built up in the niche as a spell to ensure the impregnability of the fort against all enemies.' " . . . "I afterwards heard of two or three other forts reported to have been placed under such grim guardianship when built." The custom, however, is not confined to the races mentioned above; it was at all times common in Europe.

TU-WHAKAIRI-ORA.

NA MOHI TUREI.

POROUMATA = WHAENE.



KO Poroumata raua ko tona wahine ko Whaene he rangatira, he mokopuna na Porourangi. Ko to raua iwi ko Ngati-Ruanuku. Ko nga hapu nunui i roto ko Hore, ko Mana, ko Te Koreke, ko Te Mokowhakahoihoi, ko Te Pananehu, ko Te Poho-umauma.

Ka mahi te iwi i te kai, ka kawe ma Poroumata, i te hinu, i te ika, he era atu kai katoa. Ka hi te iwi i te ika, ka haere nga tumau o to Poroumata pa ki nga awa ki te tiki i nga ika i tena ra, i tena ra; kawai ra i pai te tiki, kua kino. Kua riro ma ratou e tango na ika i nga taumanu. Ko nga ika i mahue atu ka kotia mai nga tātā, nga whatu-aro, nga upoko o nga hapuku. Kua urn hoki nga tama ki taua mahi. Ko ia kaore i te mohio: tana he atawhai tonu i te iwi.

Ka whakatakoto whakaaro te iwi kia patua a Poroumata. I tetahi wa ka titiro ia ki te po tu i waho i te Omanga e taruru ana, ki te Ika o te rangi me nga Patari, ki te tae pukohu tataiore e taipua ana i nga taunga. Ka ki ia “He marino tua-ukiuki apopo, he kawatawata tātā moana te koangiāngi; ka haere au ki te moana.” I te ata ka eke ia ki tetahi o nga waka, ka tae ki te taunga. E kupapa ana te tini o nga waka. Ka warea ia ki te mounu i ona matau. Ka kamo nga whatu o nga tangata o te ihu ki o te tā, me o te tā ki o te ihu. Ka pera katoa nga tangata o nga waka ra, ka kamo katoa, me te tohu mai kia patua. Ka patua, ka mate. Ka pokaia te puku me te ngakau, ka maka ki te moana, ka pae ki uta. Waiho iho hei ingoa mo te wahi i pae ai, ko Kawekatangā-o-te-ngakau-o-Poroumata. Huaina iho ki te taunga ko Kamokamo. E mau nei ano aua ingoa.

Ka mate ra a Poroumata, ko wai hei ngaki i te mate? Kei te hari ia hoki te iwi, ka kai noa ia i ana kai. Ka tangi nga tamahine ki to ratou papa, a Te Ataakura, a Materoa, a Tawhipare. He roa te

tangihanga me te mamaetanga o nga wahine nei ki to ratou papaa. Kati tera.

Ko Tumoana-kotore, hei mokopuna ano ma Porourangi, raua ta ko Poroumata. Ka moe a Tumoana-kotore i nga wahine tokorua, Rutanga te tuakana, ko Rongomai-tauarau te taina. Tokorua no anake i a ia. Ka puta ta te tuakana, ko Hinemahuru. Ka puta ta taina, he tama tane, ko Ngatihau.

Ka mate a Tumoana-kotore, ka rite nga ra e tangihia ana ki to rangatira tangihanga. Ka takaia, ka kawea, ka whakairia ki runga te kauere, e tata ana ki Waiomatatini. Ko te toma koiwi, ko Porourangi, kei runga tata ake, kei te maunga. Kia taka te tau, kia piri ka kawea i nga iwi ki taua toma. Ka hoki nga tangata whakairi ki kainga, ka whiti i te tahi awa iti nei, ka pa te waha. Ka tu, whakarongo. Ka karanga ano. Ka ki ratou, "Mehemea tonu ko waha o te koroua nei." Ka whakahu ake ratou, ka akiaki iho te waha. "Kei te ora tonu au, tukua au ki raro." Ka hoki te whanau, ka tukua ka wetewetekia nga takai. Ka titiro ake ki te kauere ra, ka whai waha, "E titiro tonu ana aku whatu, ka whakairia oratia." He mate nga tau, katahi ka tino mate.—Kati tera.

Ka moea e tana tama, e Ngatihau, a Te Ataakura, te tamahine Poroumata, hei wahine mana. Kei te tangi tonu ki tona papa; ka hapu ka whanau, he wahine; ka tino kaha rawa tona tangi ki tona mama ki tana mahara hoki he tane hei ngaki i te mate o tona papa. He huaina e ia te ingoa ko Te Aomihia, ko nga ao i mihi ai tona papaa haere ai ki te moana i mate ai.

Ka hapu ano ia, noho rawa atu raua ko te tane i Opotiki. Kei tangi tonu ia ki tona papa. I a ia e tangi ana, ka takatakahi te tamaa i roto i tona puku. Katahi ia ka whakatauki iho:—

"E i, kia takatakahi koe i roto i a au, he tane,
E ea i a koe te mate o toku papa."

Whanau ake he tane. Ka huaina te ingoa ko te ingoa o tona tipuna ko Tumoana-kotore-i-whakairia-oratia. Ka whakapotoa ki te karanga tia, ko Tu-whakairi-ora.

Ka atawhai ia ki tana tamaiti, me te mahara tonu ka ea te mate o tona papa i tana tamaiti. Ka tanumia te ewe; kiia iho te wahi i tapuka ai ko Te-ewe-o-Tuwhakairiora. Ka mahia e nga tohunga te tamaa ki a ratou karakia Whakanihoniho, Whangawhangai, Iho-tau me e atu karakia. Ka tupu, ka pakeke, me te whakarongo tonu ki nga tohunga mahi i a ia e korero tonu ana i te whakatauki a tona koka.

Kua uru ia ki nga whakawai riri, kua pa i a ia te tangata. Ki uru tonu ia ki nga whawhaitanga nui, kua puta tonu ia ki te kainga ahi, kua okooko i nga rakau o te tutakitanga o nga motumotu. Ki hinga te parekura nui, ko Paengatoitoi. Kua haere ona rongo-toa, ko mohio ia ki te tohu toa o te riri e hinga ai te hoa-riri. Katahi ia

oroaki iho ki te iwi: "Hai konei, ka haere au ki te whakatauki a
oku koka, e korerotia nei, e rongu nei au: noku pea e takatakahi ana
roto i a ia, ka ki iho nei:—

"E i, kia takatakahi koe i roto i a au, he tane,
E ea i a koe te mate o toku papa."

Kua mohio te iwi ko te mate o tona tipuna, o Poroumata, ka haerea
Tu-whakairi-ora. Ka mea te iwi kia nui te ope, hei kawē i a ia ki te
mate o tona tipuna, o Poroumata. Ka kiia e ia "Kati, ko au anake e
haere. Tena ona iwi hai kawē i a au." Ka haramai ia, ko ia anake.

Tera nga rongu ataahua o nga tamahine a Te Aotaki, o Ruataupare,
aua ko Auahi-koata, kua hau noa atu ki Opotiki. Ka tae mai ia ki te
ngutu-awa o Wharekahika, ko nga wahine ra e kōhi pipi ana, me nga
amariki wahine, o raua hoa, e noho ana i te taha o te ahi, me nga
kakahu e pukai ana. Ka patai ia ki nga tamariki ra; te kianga mai ko
Ruataupare raua ko Auahi-koata. Ka mahara ia ki nga rongu kua puta
tu ra o nga wahine nei. Kua eke ia ki runga o nga kakahu noho ai.
Kai te riri mai nga tamariki ra, kai te titiro mai nga wahine ra. Ka
haere nga tamariki, ka korero atu, ka ki mai raua, "Tena koa, ki atu,
ia mauria mai e koutou o maua kakahu." Te taenga atu o nga
amariki, ka whakatatanga ia, ka riro atu, ka noho ano ia. Kei te
kakahu nga wahine ra, kei te titiro whakatau mai ki a ia, ki nga tohu
te rangatira, o te toa, e mau atu ana i runga i a ia. Kei te mea hoki
a ki tona kore i patai ki nga tamariki ra ko tewhea a Ruataupare.

Kakahu ana raua, na nga tamariki i mau nga pipi. Ka ahu mai ki
te pito ki te tonga, ki Nukutaharua, ko te ingoa o te one nei ko Kaiarero.
Ka mamao mai raua, ka whakatika ia. Kei te takahi haere atu i nga
tapuae, kei te penei, "Koia nei ranei o Ruataupare, ara ranei ko tera
a?" Ka takahi haere atu i o raua tapuae. Ka tahuri mai raua, e
haere ana te takahi atu i o raua tapuae. Tae noa ki te pekanga, peka
tonu hoki ia, whai tonu i muri i a raua, tae noa ki te pa ki Te Rahui.
Ko tenei pa no Uenuku-te-whana; kua mohio ke mai ia ko te pa i
runga i te aromaunga to Te Aotaki. Ka pahure te pa ra, whai haere
tonu ia i nga wahine ra. Katahi ka kaha te haere a Ruataupare ma
ia wawe to raua papa te rongu, ka ata haere atu hoki ia.

Korero atu ana raua ki to raua papa ki nga tohu o te rangatira, me
nga tohu o te toa, me te whai tonu mai ia i muri i a raua. Ka hotu te
mauri o Te Aotaki, ka pumanawa, "E i, tena pea ia ko to korua
tungane, ko Tu-whakairi-ora, ina te rite o a korua tohu." Ka patai ia,
"Kei whea?" "Ina tonu e haramai nei." "Kaore ia i puritia atu i
te pa ra?" "Kaore!" Ka whakatauki ia: "Kati, tukua mai ki
Hikurangi, ki te maunga e tauria e te huka." Ka ki ki nga tamahine,
Rakai i a korua ka whanatu ki te karanga ki to korua tungane."
Kua mohio ia, na tona pumanawatanga i whakaatu, ko Tu-whakairi-ora.
Ka tu nga tamahine i te mataihi katau o te marae, me to raua koka, me

Hine-maurea. Ko ia ki te takiwa ki te mataaho, e tapapa ana i runga me paepae nui o waho, e titiro whakatau atu ana. Kei te pohiri te iwi me nga tamahine. Ka tu ki te marae, ka roa e tu ana. Kei te titiro te iwi ki nga tohu o te rangatira, o te toa, ki te ta-kotuku, ki te pare-karearea, apititia ai, poua ai ki te upoko, me te kakahu paepaeroa, uhia iho te mahiti, me te taiaha-o-kura ki te ringa.

Kei te tu te iwi me nga tamahine, kei te wehi i a Te Aotaki. Kei te tapapa tonu ia, kei te titiro tonu atu ki a Tu-whakairi-ora. Ka roa katahi ka whakatika atu ka mau ki te pakihwi maui, ka numia ki te pakitara maui o waho o te whare ka heke atu raua ki te wai-rere, ka tohia e Te Aotaki a Tu-whakairi-ora. Ka mutu nga karakia a Te Aotaki ka werohia e ia a Rangipōpō; kihai i roa ka ki te reo o te whaitiri paorangi ki nga iwi i te taha hauauru o Pukeamaru, puta noa ki nga iwi i roto o Wharekahika, me nga iwi o te taha moana i Taungaihe, Owhiunga, nga tini o te Ngutuau. Ka ki nga iwi ra, "E, ko wai rangatata nei, ina he akiaki tonu a Te Aotaki i te whaitiri paorangi?" Kei te tu tonu raua, ka karanga ano ia ki a Rangipōpō, "E pou, pou, e pou, whakaaraara, whakaaraara, whakaaraara; whakaaturia te mokopuna; e tangi." Ka huri te tangi o nga whaitiri ki te taha tonga o Pukeamaru ki runga ki nga pa ki Puketapu, ki Kotare, ki Te Rangihuanoa, ki Tarapahure, ki Totaratawhiti, ki Okauwharetoa, me era atu pa. Kei te tu tonu raua. Ka ki te waha o te whaitiri tuatahi o Haruru-ki-te-rangi, kei te whakarongo nga pa ra. Ka mutu tera, ka ki ano te waha o te rua o nga whaitiri, o Whetuki-ki-te-rangi, ki runga ano ki nga pa ra. Ka mutu tera, ka ki ano te waha o te tuatoru, o Ueue-ki-te-rangi. Kei tenei ka ki nga rangatira me nga iwi o roto o nga pa ra, "Ehara te whakararu e wawahi nei a Te Aotaki i tona maunga, i Pukeamaru; apopo taua te rongo ai i te korero."

Ka mutu nga karakia katoa a Te Aotaki ka hoki raua; tae atu, kua rite nga kai ki runga i te takotoranga. Kainga i waho, ka whakaritea he tohunga hei whangai mo Tu-whakairi-ora. Ka mutu, ka tomo ki te whare. Ko te moenga o Ruataupare kei raro iho o te mataaho, ka tau ia ki te tuarongo moe ai, ka waiho te moenga mo Tu-whakairi-ora. Kei te koroua ra kei te taha o te ahi i te tara iti o te whare e mihimibi atu ana ki a ia. Ka roa, ka karanga atu ia ki a Ruataupare; ka whakatika mai hoki te tamahine, ka noho ki tona taha. Ka roa ka mutu hoki tona ngurunguru, katahi ka ki nui atu, "Whanatu ki raro i to tungane naa hei wharorotanga mai mo ona waewae." Ka whakatika a Ruataupare ka moea a Tu-whakairi-ora, ka puta ia ki waho.

Ka ko nga kopara o te ata, ka karanga mai ki te tamahine kia tahuna te ahi. Ka ka, ka tomo ia, raua ko Hinemaurea ki te whare; katahi ano ia ka tangi ki a Tu-whakairi-ora. Ka hi nga kawainga o te ata ka maoa te kai. Tera no te ahiahi ka kiia e ia kia hohoro he kai, kia ora ai nga tumau te takatu ki nga whakaeke apopo; koia i hohoro ai te maoa. Ka whangaitia ringaringatia hoki a Ruataupare e tetahi

hunga, me te manawareka a te iwi tiaki o te pa i te moenga a hataupare i a Tu-whakairi-ora.

Ka mutu te kai, ka ki ia kia hohoro he kai kia puta rawa ake ai, ka aoa. Morunga rawa ake te ra ka puta nga iwi i pohiritia ra; ana, he tuarawharau ki te waha mai i nga ika tauraki kua maroke, i nga puku, i nga mango, i nga tawatawa, i nga maomao, i te tini noa iho nga kai o te moana, nga mahinga a tera iwi nui tonu, a te Ngutuau, nga iwi o te ngahere, o nga maunga, e mau mai ana i te hinu, me a atu kai.

Ka tau ki raro, kei te titiro a Tu-whakairi-ora ki te nui o Te Aotaki tona iwi, ka mea ia i roto i a ia, "Ka tae au ki te mate o toku puna."

Ka tu a Te Aotaki ki te mihi ki te iwi. Ka mutu, katahi ano ia ka haikorerero ki a Tu-whakairi-ora, me te patai ki te putake o tona haramai ia anake. Ka tu ia ki runga—kua oti ia te rakai ki nga tohu o te ngatira, o te toa. Tunga ki runga, ana! me te mea ka whati te taiaha oti i nga ringa, wahi ke te rapa me te reke. E mihi ana ki te iwi, katahi ka utua te patai. "Taku haramai, ko te whakatauki a taku ka noku pea e takatakahi ana i roto i a ia, ka ki iho nei:—

"E i, kia takatakahi koe i roto i a au, he tane,
E ea i a koe te mate o toku papa."

Ka oho nga iwi, ko te mate o Poroumata te haramai a Tu-whakairi-ora, me te mihi ano ki ona rongo toa e hau mai ra, rite ki a ia e tu ra. Ka mutu te kai, ka tonoa e Te Aotaki he karere ki nga pa ra, kiuketapu, ki Kotare, ki Te Rangihuanoa, ki Tarapahure, ki Totarahiti, ki Okauwharetoa, me era atu pa ki te whakaatu ko Tu-whakairi-ora he ngaki i te mate o tona tipuna. Ka riro te karere ra, ka ki ia, Whakatika, mauria ta koutou kai, kia wawe taua te tau ki raro hei mau mo te ope apopo ki Okauwharetoa."

Te taenga atu o nga karere ra ka ki nga iwi o nga pa ra, ka kiia Koia ano a Te Aotaki i wawahi ai i tona maunga, i Pukeamaru, ka teia iho hoki e nga pa ra e haere ana i te one i Punaruku, i te akau o arakatuwhero, me he pārāriki." Kei te tahere nga pa ra i te kai, i te nu, me era atu kai. I te ata ka puta nga manomano o nga pa ra, ka harona te kai, ka takoto nga matua, ia matua, ia matua, me nga matua ki a Te Aotaki. Katahi ka werohia, ka ara he matua, ka takoto; ka werohia nga matua katoa, ka takoto tona tini. Kei mua a Tu-whakairi-ora i nga matua ra e titiro atu ana ki te rerenga mai o nga waewae o ia matua, o ia matua. Ka tohu atu ia ki te reke o tana taiaha, ara ki te ero. "Ko tera matua ki a au, ko tenei na, me tera ra, ko nga matua toa me noho. Engari ko nga toa katoa me te kairakau o era matua e hui mai ki a au hai matua maku."

Ka tu mai nga rangatira, ka karanga mai, "Kia nui, kia nui te hore me te Tarahau, kia maru ai; ko te iwi tena, ko Ngati-Ruanuku,

me nga hapu nunui, a Hore, a Mana, a Te Pananehu, a Te Koreke, ' Mokowhakahoihoi, a Te Poho-umauma." Pera tonu hoki te tohu a Aotaki, "Kia nui te Whare me te Tarahau, kia maru ai, ko te tini te o makihoi, o te para-kiore, o te rororo, ona whakatauki." Katahi i Tu-whakairi-ora ka tohu, "Kati, kati i aku e tohu atu nei. He ra manawa hehe; kia rongo ai i te korero. Ko nga toa o era matua hui mai hei matua maku, ahakoa tona tini makiu, he kai na te patu Kei te matau atu au ki tona tohu."

Ka whitia e ia te rapa o tona taiaha ki runga; ka ruia nga awe, i puaha, ka tohu atu ia, he wha raupo tona tohu, he ngaru roa. Ka tateru he kai na te patu, mana tonu ia e tami, e takahi, e patu. Katahi i whitia e ia te reke o tona taiaha ki runga, ka hō nga awe ki runga ki tākakī, puritanga o te ringa whangai; ka karanga ki nga matua ra "He kura-takai-puni e kore e pakaru i a ia. Ko te tohi a Te Aotaki a au, kaore i nanunanu, i whati, me nga whakaaraara a Haruru-ki-te-rangi, a Whetuki-ki-te-rangi, a Ueue-ki-te-rangi, he tohu toa, he tohi ora, apopo koe i te ata hapara te rongo ake ai. Kaore na hoki; a he ngaro, ko te pa tahuri, ko te puta taua i te ra kotahi." E tohu ana ia mua o nga matua ra, me te mea tonu ka whatiwhati te taiaha i roto i nga ringa. Kei te ki nga matua ra, "Ana oti, ko nga rongo toa kia nui, ko nga tohu o te toa kia iti?"

Ka mutu, ka mihimihi ki te iwi, me te iwi ki a ia, me te mihi a iwi i te moenga a Ruataupare i a ia. Tera nga rongo ka tae, kei whakahiato nga pa katoa o tenei taha o Whareponga ki roto i tona pūnui i Tokaanu. Ko nga iwi o te taha ki te tonga o te awa o Whareponga i hui ki Kokai, ki Tokatea.

Ka rite te ope a Tu-whakairi-ora, me nga o, ka whakatika. Ki titiro pau tonu ki roto i te kanohi kotahi, engari e haere hauora ana i te tohu waiora a Tu-whakairi-ora. Kua oti te tohutohu ki a ia te ahua o te pa. Te taenga ki te one i Tirau tera ka kitea mai e nga toro. Tera kei te korerotia atu ki ona mano tini, "Kaore taua e rato, e whare tango noa tahi ki te oneone apopo."

Te taenga o te ope ki Paepaenui ka ahiahi hoki, kei te ki iho ano "Pau tonu ki roto o te whatu kotahi; te whara te waha te aha." I te ata po tonu ka takoto nga matua a te ope. Takoto ake e toru; ko te matua nui, ara ko te Whare; ko te Puarere ko te matua i whakaritea hei tomo mo te pa, hei tahu; ko te Patari, ko te matua a te kairakau nga toa. Kei te heke iho nga matua a tera, ka takoto he matua, he matua, tona tini. Ka kitea atu nga kakahu o nga rangatira, te topuni, te ihupuni, te puahi, te mahiti, te kahukiwi, te kahukereri me te parawai, me te rakai o nga matua e takoto mai ra, koia ano me te tahuna-tara te raukura ki runga i te upoko; nga taru o Taurikomori o Tauritoatoa.

Katahi ia ka tohu ki tona ope, ki nga matua e toru, "He waimarie

hei noho atu ia i te pa, e roa te kawenga; ko tenei ka puta ia ki waho, a mate akuanei, a, tau i ana to ringa i te patunga."

Ka ki ia ki tetahi o nga matua, ki a te Puarere, "Ko tau riri, ko te pa; ko ena matua e takoto mai na, takahia: e tu koe ki runga, kia ki te waha, tukua i runga i te poupoutahi. E taea e koe te pa, tahuna! Maku koe e karanga ka whakatika ai." Ka tohu ia ki te matua nui, ka ki te Whare-o-te-riri me etahi o nga toa i whiria e ia hei hoa mona. Ka whitia e ia te reke o tona taiaha ki runga, ka karanga ia, "Huia mai ki a au, e karanga au kia tu ki runga, kia rite te whakatikanga ake ki to te ra whanaketanga i te rua. E rere au i mua me taku ope, kia ki te waha, whakangahorotia te poupoutahi i roto i te matua, ko te Whare o te matua kia mau. E ara te kura o taku taiaha ki runga, katahi ano te matua ka pakaru, ka riri koe i to riri, i te mea ka pakaru nga matua a tera." Ka karanga ia ki te matua a nga toa, ara ki Te Patari, "Whakatika, riria tena matua me tera ra, kia wawe te hinga."

Ka mutu ona tohu, ka noho ia ki raro, ka karanga ki tona kai-whangai, "Homai taku toenga, whangaia mai au." E kai ana ia, ka karanga te tangata, "Tu-whakairi-ora, e! ka pau tera kai raro." Ka karanga ake ia, "Riria! riria!" Ka ki atu ia ki tona kai-whangai, "Homai te hiku o taku tawatawa, whangaitia mai kia pau." Te paunga o te hiku, ka whakatika, ka tu, ka titiro. Katahi ka karanga ki te matua hei tomo mo te pa, hei tahu, "Whakatika!" Te tunga ki runga, ka ki te waha, ka tukua i runga i te poupoutahi, ka hinga era matua, ka pakaru; kua puta. Ka karanga ia ki te matua nui, "Whakatika!" Te whakatikanga ake, ano he ra whanake i te rua. Ka ki te waha. Ka rere ia i mua, me te whai tonu nga toa me te poupoutahi. Kei te ki tonu te waha o te matua. Kua uru ia ki roto o nga matua a tera, kataha haere ai takirua, takitoru, ki roto i te rapa o tona taiaha. Kei te pera tonu hoki a muri i a ia. Kua pakaru nga matua nui katoa a tera, te Whare-o-te-riri. Kua ara te kura o tona taiaha ki runga, kua kitea mai e te matua. Katahi ano te matua ka pakaru, ka patua. Ka ka hoki te pa i te ahi; pokia te whenua e te auahi. Ka rua ki te patu, ko te pa e kaia ana e te ahi, he patu kau noa iho ia ta te ope i nga tini e patua nei, ara ke hoki he tini ko nga tamariki, nga mokopuna, nga wahine, koroua, kuia, me ara atu, nga whare, na taonga, e patua iho ra e tera matua, e te ahi hoki. E tihi ana hoki te hau mihi kainga, te parera Hikurangi. Ka patua nei, ahiahi noa i te patunga.

Ka hui te ope ki te pupahi. Ka mutu nga mahinga i te ope me te kai, ka tonoa e Tu-whakairi-ora etahi o nga toa hei karere ki a Te Aotaki me te iwi, hei kawae i te ahi-karae, i te mariunga o te puta me te pa tahuri, me nga korero katoa. I te po ka haere. Ka ko nga kopara o te ata, ka tae ki Okauwharetoa, ki te whare i a Te Aotaki. Ka mutu nga korero, ka puta ia ki waho. Ka kainga hoki e ia te ahi-karae me nga mariunga i mauria ra; ka mutu, ka marama hoki te ata hapara, ka whakaaturia e ia, "Ka hinga, ka hinga a Ngati-Ruanuku, ko te pa tahuri

ko Tokaanu, ko te puta taua ko Te Hiku-tawatawa, i te ra kotahi. Ko te ingoa nei na Te Aotakī i tapa; ko te ki a Tu-whakairi-ora ki tonu kai-whangai i roto i te ope, "Homai te hiku o taku tawatawa kia pau. E mau nei ano aua ingoa. Ko te pa tahuri ko Tokaanu, ko te parekura ko Te Hiku-tawatawa.

I te ata ka whakatika te ope ki te mahi i tona parekura me te pa tahuri. He maha nga ra i mahia ai. Ka kitea nga wahine, nga tamariki, koroua, kuia, e huna ana i roto i nga haemanga o nga hukitau o nga wai i nga wahi kino; ka patua katoatia, ko nga morehu no te po i oma atu ai ki Kokai, ki Tokatea. Ka mutu te patunga me nga mahinga katoa, ka hoki te ope. Te taenga ki Okauwharetoa ka mahia e nga tohunga nga karakia purenga me te hurihanga takapau.

Ka noho a Tu-whakairi-ora me tona wahine, me Ruataupare, ki roto o Okauwharetoa, me te iwi. Ka ea te mate o tona tipuna i a ia, ka rite te whakatauki aroha a tona koka i a ia. Kihai i tangohia e Tu-whakairi-ora te whenua, i a ia tonu hoki te whenua. Ko te kai-kinotanga anake o tona tipuna i whakaeangia e ia.

Nga whakatauki mo Tu-whakairi-ora: "Te koau tono hau a Te Ataakura." "Tautahi a Ngatihau."

TU-WHAKAIRI-ORA.

TRANSLATED BY ARCHDEACON H. W. WILLIAMS.

The story of Tu-whakairi-ora is one of the most interesting in Maori history. In Vol. IV., p. 17 of this Journal, Col. Gudgeon in his paper "The Maori Tribes of the East Coast of New Zealand," relates the circumstances leading up to Tu-whakairi-ora's conquest of the Ngati-Ruanuku and kindred tribes, with many genealogical tables of descent of the people mentioned in Mohi Turei's narrative, from which we learn that the period of the incidents related therein was about fifteen generations ago—or about the year 1525-50. The scene of these events is the immediate neighbourhood of the East Cape, where all the places mentioned are still to be found.—EDITOR.]

POROUMATA and his wife Whaene were well born, being descendants of Porourangi. Their tribe was Ngati-Ruanuku. The chief clans of the tribe were Horo, Mana, Te Koreke, Te Toko-whakahoihoi, Te Pananehu, and Poho-umauma.

When the tribe procured food, they brought for Poroumata game, fish, and all other kinds of food. When the tribe made a catch of fish, the attendants of Poroumata's *pa* went to the landing places to catch the fish day by day; for some time all went well with the catching, then trouble arose. It had come to be the habit for them to take the fish themselves from the thwarts: the fish that were left they cut off the tails, the belly-fat, and the heads of the *hapuku*.* His sons had been taking part in this business; for himself, he knew nothing of it; he cherished only kindly feelings for the tribe.

The tribe laid a plot to slay Poroumata. One night he looked at the clouds beyond the crayfish beds, resting close and compact, at the Milky Way and the Magellan Clouds, at the flakes of mist running together and settling in masses on the mountains. He said: "It will be settled calm to-morrow, the wind will be a light sea-breeze making gentle ripples on the water; I shall put to sea." In the morning he embarked in one of the canoes and reached the fishing ground. A number of canoes made up the fleet. While he was occupied with baiting his hooks, the men in the bow exchanged knowing glances with those in the stern, and those in the stern with those in the bow.

* These were the choice portions of the *hapuku*.

All the men of the canoes exchanged similar glances, indicating that he was to be slain. They slew him and he died. They tore out his entrails and vitals, and threw them into the sea, and they were cast ashore. The place where they were cast ashore came to be called Tawekatanga-o-te-ngakau-o-Poroumata (the place where the vitals of Poroumata hung entangled). The fishing ground was called Kamokamokam (knowing glances). Those names still remain.

So Poroumata died, and who was there to avenge his death? For the tribe was rejoicing, and ate its own food with no one to interfere. His daughters, Te Ataakura, Materoa, and Tawhipare, mourned for their father. Long was the mourning and grieving of these women for their father. Enough of that.

Tumoana-kotore was also a descendant of Porourangi, he as well as Poroumata. Tumoana-kotore married two sisters; Rutanga was the elder, Rongomai-tauarau the younger. They were both of them his wives. The elder had a child, Hinemahuru. The younger had a child, a son, Ngatihau.

When Tumoana-kotore died, the days of his mourning were such as befitted the mourning for a chief. They wrapped him up, and took him and suspended him in a *puriri* near to Waioamatatini. The resting place for the bones, Parororangi, was a little above on the mountain. When a year had passed and the flesh decomposed, they would carry away the bones to that resting place. The men who had suspended him in the tree returned home. They had crossed a small stream when a voice reached them. They stood and listened. The cry was repeated. They said, "It is just as if it were the voice of our old man." They shouted, and the voice protested from above, "I am still alive; let me down." His relatives returned, let him down, and undid the wrappings. He looked up to the *puriri* and went on to say, "My eyes were still open, and yet you suspended me alive." Many years passed, then he really died. Enough of that.

His son, Ngatihau, took Te Ataakura, the daughter of Poroumata as his wife. She was still mourning for her father. She conceived and bore a child, a daughter; she mourned deeply for her pains, and her hopes that it might have been a son to avenge the death of her father. She gave her the name Te Aomihia (the cloud that was welcomed); that is, the clouds which her father welcomed when he put to sea to his death.

She conceived again while she and her husband were living away at Opotiki. She was still mourning for her father. As she was mourning, the child moved violently in her womb. Then she uttered this saying:—

"Ah, move thou violently within me, a son,
It is for thee to requite* the death of my father."

* We suggest that *ea* in this connection is better translated 'avenge.'—EDITOR

The child was born, a son. She gave him as a name the name of his grandfather, Tumoana-kotore-i-whakairia-oratia (Tumoana-kotore who was suspended alive). This was shortened, when they called him, to Tu-whakairi-ora.

She cherished her child, having constantly in mind that the death of her father will be requited by her child. The afterbirth was buried, and the place where it was deposited was called Te-ewe-o-Tuwhakairiora (the afterbirth of Tu-whakairi-ora). The *tohungas* tended the child with their incantations—Whakanihoniho, Whangawhangai, Ihotaua,* and other incantations. He grew up and came to man's estate, constantly hearing the *tohungas* who were tending him speaking ever of the saying of his mother.

He had taken part in sportive contests,† and had smitten his man. He had taken part further in serious engagements; he had gone into the very heat of the battle; he had gathered in a bundle‡ and turned aside the weapons which beset him on all sides like faggots in a fire. He had won the pitched battle at Paengatoitoi. His fame as a warrior had gone abroad; he had acquired the emblems of bravery in battle whereby the enemy is overcome. At last he bade adieu to the tribe. "Farewell! I go in accordance with the saying of my mother, which is still repeated, and which I still hear; it was perhaps because I was moving violently within her that she said:—

‘Ah, move thou violently within me, a son,
It is for thee to requite the death of my father.’”

The tribe knew that the death of his grandfather, Poroumata, was the reason Tu-whakairi-ora was going. The tribe wished that there should be a large force to conduct him to avenge the death of his grandfather, Poroumata. He said, "Enough, I alone will go. There will be the tribes connected with him to conduct me." Alone he set out.

The tidings of the beauty of the daughters of Te Aotaki, Ruataupare, and Auahi-koata, had spread even to Opotiki. When he arrived at the mouth of the Wharekahika River these women were gathering cockles, while the girls who accompanied them were sitting beside the fire, with the clothes lying in a heap. He questioned the children, and they told him it was Ruataupare and Auahi-koata. He called to mind the tidings which had reached him of these women. He had taken his seat upon the clothes, and the children expressed their disapproval, the women looking on. The children went and told them, and they said, "Well, tell him that you must bring us our

* The names of incantations intended to produce strength and courage.

† These contests beginning in sport often ended in bloodshed.

‡ The *okooko* was a regular form of *karo*.

clothes." When the children came he got up at once and gave them up, and sat down again. While the women were putting on their clothes, they gazed intently at him and the emblems of high birth and bravery which he bore with him. He was asking himself why he had not questioned the children as to which was Ruataupare.

The two women clothed themselves, and the children took up their cockles. They made their way to the south end of the bay, to Nukutaharua; the beach there is called Kaiarero. When they were some distance off, he rose up. He was walking, treading in their footsteps, and saying to himself, "Are these Ruataupare's, or are those?" So he walked on, treading in their footsteps. When they turned round he was treading in this way in their footsteps. When he reached the turning he turned also, and continued following them till they reached the *pa*, Te Rahui. This was the *pa* of Uenuku-te-whana, but he knew that the *pa* of Te Aotaki was above, on the mountain-face. When they had passed this *pa* he still walked on following the women. Then Ruataupare and her companions hastened their pace to carry the news quickly to their father, and he walked on slowly.

They described to their father the emblems of high birth and bravery, and how he had persisted in following after them. Te Aotaki drew a long breath* and then sighed deeply. "Ah, well, he is perhaps your cousin Tu-whakairi-ora; it seems so from the emblems you describe." "Where is he?" he asked. "Here he comes." "Was he not detained at the *pa* yonder?" "No!" Then he uttered this saying, "Enough, let him come hither to Hikurangi, to the mountain on which rests the snow." He said to his daughters "Adorn yourselves, and go to call a welcome to your cousin." He had divined it with that deep sigh of his that it was Tu-whakairi-ora. His daughters stood at the right of the front of the house, in the court, with their mother, Hinemaurea. He (Te Aotaki) was in the space by the window, reclining on the beam in the front of the porch, gazing with an intent look. The tribe with his daughters were waving a welcome. He (Tu-whakairi-ora) stood in the court and remained standing a long time. The tribe was gazing at the emblems of high birth and bravery, the plumes of white crane, and crest of sparrow-hawk feathers, ranged close together, and stuck into his hair; with the highly ornamented cloak, and dog-skin cape worn over it, and the decorated *taiaha* in his hand.

The tribe and the daughters were still standing, being in awe of Te Aotaki. He was still reclining and gazing at Tu-whakairi-ora. Some time passed, then he rose, grasped him by the left shoulder, and took him behind the left wall of the house without, where they

* The *pumanawa* was a process of divination.

descended together to the running stream, and Te Aotaki performed the *tohi** rite over Tu-whakairi-ora. When Te Aotaki had ended his invocations he invoked Rangipopo. It was not long before she spoke with the voice of the thunder-clap to the tribes on the west side of Pukeamaru, including the tribes inland from Wharekahika, and the tribes on the sea-coast at Taungaihe and Owhiunga, the multitudes of Ngutuau. Those tribes said, "Eh, whoever is this man, that Te Aotaki keeps agitating the thunder-clap?" They were both still standing when he called again to Rangipopo, "Old lady, old lady, old lady, arise, arise, arise; announce thy-son; give voice." The sound of the thunders turned to the south side of Pukeamaru, over the *pas* at Puketapu, Kotare, Te Rangihuanoa, Tarapahure, Totaratawhiti, Okauwharetoa, and the other *pas*. They both remained standing. There spake the voice of the first thunder, Haruru-ki-te-rangi, and the *pas* were listening. When that ceased, there spake the voice of the second of the thunders, Whetuki-ki-te-rangi, over the same *pas* again. When that ceased, there spake the voice also of the third, Ueue-ki-te-rangi. Thereupon the chiefs and the tribes in those *pas* said, "What a disturbance Te Aotaki is making, rending asunder his mountain Pukeamaru; to-morrow we shall hear the tidings."

When all the incantations of Te Aotaki were ended, they returned; when they came, the food had been arranged on the stands. They ate the food out of doors, and a *tohunga* was appointed to feed Tu-whakairi-ora. When that was over they entered the house. Ruataupare's sleeping place was immediately beneath the window, but she betook herself to the inner end of the house to sleep, and left her sleeping place for Tu-whakairi-ora. As for the old man, he was beside the fire on the narrow side† of the house, making his greetings to him. After some time he called Ruataupare, and his daughter arose and sat beside him. After some time, when she had finished her *ngunguru*‡ incantation, he then said aloud, "Go down to your cousin that he may stretch his feet." Ruataupare arose and married Tu-whakairi-ora, then she went outside.

When the bellbirds of the early morning warbled, he called to his daughter to light the fire. When it was burning, she and Hinemaurea entered the house; then for the first time she saluted Tu-whakairi-ora. When the dawn of morning light appeared the food was ready cooked. He had already, in the evening, given orders that the preparation of food should be hastened, that the attendants might have their meal, and be ready for the guests on the morrow; that was how it came to be cooked in good time. Ruataupare also was fed by

* *Tohi* was a rite for causing bravery.

† *I.e.*, on the left of the centre passage as one entered.

‡ The *Ngunguru* was an incantation in connection with marriage.

hand by a *tohunga*, and the people in charge of the *pa* expressed their satisfaction at the marriage of Ruataupare and Tu-whakairi-ora.

When the meal was over, he gave orders that haste should be made with the food, so that it should be ready cooked as soon as ever the people appeared. The sun was already high when the tribes who were summoned appeared; what a sight it was! Like the thatched roof of a house were the bearers of the dried fish, which had been prepared, *hapuku*, shark, mackerel, *maomao*, and all kinds of provisions from the sea, which had been got ready by that great tribe, the Ngutuau, and the tribes of the forest and the mountains, who brought game and other kinds of food.

As they laid their burdens down, Tu-whakairi-ora was gazing at the magnificence of Te Aotaki and his tribe, and he said within himself, "The vengeance for the death of my grandfather is within my reach."

Then Te Aotaki stood up to greet the tribe. That ended, he next made an address of welcome to Tu-whakairi-ora, and asked him the reason of his coming thus unattended. Then he stood up—he had already arrayed himself with the emblems of his birth and bravery. When he stood—what a sight! it seemed as if his *taiaha* would break in his hands, the blade and the butt in two pieces. He greeted the tribe, then he answered the question. "The occasion of my coming is the saying of my mother; it was perhaps because I was moving violently within her that she said:—

"Ah, move thou violently within me, a son,
It is for thee to requite the death of my father."

The tribes jumped to his meaning; avenging the death of Poroumata was the occasion of Tu-whakairi-ora's coming. They recalled with approval the fame of his bravery, which was commonly reported, as being in accord with his appearance as he stood before them.

The meal ended, Te Aotaki sent heralds to the *pas*—Puketapu, Kotare, Te Rangihuanoa, Tarapahure, Totaratawhiti, Okauwharetoa, and the other *pas*—to announce that Tu-whakairi-ora was come to avenge the death of his grandfather. When the embassy had gone, he said, "Up, take your food, let us get things in order in good time at Okauwharetoa to wait upon the army to-morrow."

When the heralds arrived, the tribes of those *pas* said, "So that was the reason why Te Aotaki rent his mountain, Pukeamaru." And they looked down from those *pas* on those who were going along the beach at Punaruku and the shore of Karakatuwhero, like the sea-drift cast up by the storm. The *pas* were occupied with packing up the food, game, and other kinds of food. In the morning the multitudes from those *pas* appeared, the meal was spread, and the battalions took

to their positions, battalion by battalion, with the battalions also of the Aotaki. Then they were challenged—a battalion would rise to its feet and take its position; all the battalions were challenged, and took their positions in their thousands. Fronting them was Tu-whakairi-ora, pacing at the paces of each battalion. He pointed with the butt of his *tiaha*, that is with the tongue: “I will have that battalion, and this, and that yonder: let all the rest of the battalions stay. But all the braves and the warriors of those battalions must gather round me as a battalion for me.”

Then the chiefs stood up and called out, “Let the *Whare** and the *Tarahau** be very great to form a suitable bodyguard; for the tribe yonder is Ngati-Ruanuku, with its powerful clans—Hore, Mana, Te Mananehu, Te Koreke, Te Moko-whakahoihoi, and Te Poho-umauma.” Such also was the opinion of Te Aotaki: “Let the *Whare* and *Tarahau* be great to form a suitable bodyguard: their multitudes yonder are as the proverbial *makihoi*,† like the hair plucked from a rat, or like ants.” Then Tu-whakairi-ora gave his opinion: “Stay, stay, till I have given my opinion. With a multitude counsels are confused; we wish the discussion to be heard. Let the braves of the battalions yonder gather round me as a battalion for me; though the enemy may come in his many thousands, he is but food for the weapon. Well do I know his means.”

He turned the blade of his *tiaha* upwards, and shook its tuft of dog's hair so that it opened out; he explained the omen—fallen *raupo* leaves were his omen, and the long sea wave. They would scatter and become food for the weapon; he himself would bear them down, trample on them, smite them. Then he turned the butt of his *tiaha* upwards, the tuft of hair drooped over the neck of the *tiaha*, where the left‡ hand should grasp it, he shouted to the battalions, “It is a *kura-takai-puni*,§ the enemy cannot break it. When Te Aotaki performed the *tohi* over me he neither displaced a word nor faltered; and the *war-songs*|| of Haruru-ki-te-rangi, Whetuki-ki-te-rangi, and Teue-ki-te-rangi are omens of valour, omens of success; to-morrow, at break of day, you will hear of it. There is no question but that they will be destroyed; there will be the *pa* overthrown, the army slaughtered on the one day.” He was gesticulating before the battalions as if the *tiaha* would break in pieces in his hands. The battalions kept saying,

* *Whare* and *Tarahau* were technical names for divisions of an army.

† *Makihoi*, an obscure word indicating great numbers.

‡ The left hand is termed *ringa-whangai* in the use of the *tiaha*.

§ Mr. Best, in Vol. XII., p. 78, explains *kura takahi puni* as a rising together of the whole body when called—a good omen. Another authority explains it as a solid-fronted attack; and yet another as “the main body of an army.”

|| *Whakaaraara* were songs to keep the *pa* on the alert.

"How could the fame of his bravery be great and the signs of his bravery be small?"

That ended, he greeted the tribe, and the tribe him, and the tribe expressed its satisfaction that Ruataupare had married him. Then came the news that all the *pas* on this side of Whareponga were assembling in their chief *pa* at Tokanu. The tribes on the south side of Whareponga River gathered at Kokai and Tokatea.

When the army of Tu-whakairi-ora was ready, and the provisions for the expedition, they started. To look at them, a single glance told them all in, but they went in high spirits under the good omens of Tu-whakairi-ora. The plan of the *pa* had already been carefully explained to him. When they reached the beach at Tirau they were sighted by the scouts, and the report was being spread among the many thousands, "We shall not each get a share to taste, some will have to be content with earth to-morrow."

When the army reached Paepaenui it was evening, they were saying, "A single glance covers them all; there will not even be taste for the mouth." In the morning, while it was still dark, the battalions of the expedition took up their positions in three divisions: there was the main battalion, the Whare; the Puarere, the battalion detailed to effect an entrance into the *pa* and to burn it; and the Patara or battalion of warriors and braves. The battalions of the enemy were already descending, taking up their positions, battalion by battalion, an immense multitude. There were visible the garments of the chiefs and braves, various patterns of dogs'-skin capes, black and white cloaks of *kiwi* and pigeon-feathers, and handsome flax cloaks, and the adornments of the battalions in their positions—the plumes on the heads resembled terns upon a sandbank, the products of Taurikomea and Tauritoatoa.

Then he gave his orders to his army, to the three battalions: "This is good fortune: if he had remained in the *pa* we would have had a long business; but now he has come forth he will soon succumb and your hand will ache with the slaughter."

Then he said to one of the battalions, the Puarere, "The object of your attack is the *pa*; as for the battalions in position facing you, trample them under; when you have gained the position, give a shout and advance in column. When you get into the *pa*, set it on fire. When I call to you, start to your feet." He then gave orders to the main battalion, the Whare-o-te-riri,* and some of the braves whom he had chosen to accompany him. He turned the butt of his *taiaha* upwards, and shouted out "Gather round me; when I call for you, stand up, let your uprising be like the sun rising from the depths."

* Whare-o-te-riri consisted of warriors of noted bravery.—See Vol. X, p. 133.

When I rush to the front with my corps, raise a shout, and let the column charge the centre of the battalion; it is the Whare of their battalion which we must reach. When I raise the red fillet of my *taiaha* aloft, then the battalion will break, give vent to your fury, when the battalions of the enemy break." He called to the battalion of braves, that is Patari, "Up! attack this battalion and that, to hasten the rout."

When his instructions were ended, he sat down, and called to his feeder, "Bring the remains of my food, and feed me." Whilst he was eating, a man called out "O Tu-whakairi-ora, the enemy have all come down." He called back "Attack them, attack them." When he said to his feeder, "Give me the tail of my mackerel, and feed me that I may eat it up." When he had finished the tail, he rose, stood up, and looked round. Then he called to the battalion which was to enter the *pa* and burn it. "Up!" They stood up, gave a shout, and advanced in column, the battalions of the enemy fell back and broke—they had burst through. He called to the main battalion, "Up!" Their uprising was as a sun rising from the depth. They gave a shout. He rushed to the front, and the braves followed him with the column. The battalion kept up a continuous shout. He had made his way into the centre of the enemy's battalions, striking down as he went, two and three at a time, with each stroke of his *taiaha*. And those behind him were doing the same. All the main battalions of the enemy had broken, that is the Whare-o-te-riri. He had raised aloft the red fillet of his *taiaha*, and it had been seen by the battalion, then it was that the battalion broke and was beaten. And the *pa* was set on fire. The land was darkened with the smoke. There were two causes of destruction; the *pa* burning in the fire, while the army was slaying without cessation the multitudes who were being destroyed—multitudes, that is, of children, infants, women, old men, and old women, and other things, houses and property, which were being destroyed by the battalion and the fire. And the wind wailed and sighed over the *kainga*, a cold blast from *Hikurangi*. So they were destroyed, the destruction going on till evening.

The army assembled at the camping place. When the army had been tended and fed, Tu-whakairi-ora sent some of his braves as heralds to Te Aotaki and the tribe to carry the gruesome signs* of the slaughter and the overthrow of the *pa*, with all the tidings. At night they set out. When the bellbirds of the early morning warbled, they reached *kauwharetoa*, the house where Te Aotaki was. When they had ended their story, he came forth, then he ate the *ahi-karae* and *mariunga* which they had brought. When that was over, and the morning had grown

* *Ahi-karae* and *mariunga* were portions of the bodies of the slain.

light, he made the proclamation: "Ngati-Ruanuku have fallen, have fallen, the *pa* overthrown is Tokaanu, the army slaughtered Te Hiku-tawatawa (the tail of the mackerel), in the one day." It was Te Aotaki who gave this name; it was what Tu-whakairi-ora said to his feeder on the expedition, "Give me the tail of my mackerel that I may eat it up." Those names still remain; the *pa* overthrown was Tokaanu, the battlefield is Te Hiku-tawatawa.

In the morning the army arose to complete its work on the battlefield, and *pa* overthrown. For many days they worked. They found the women, the children, old men, and old women, hiding in the ravines and head-waters of the streams, in difficult places; they were slain; the only survivors were those who fled in the night to Kokai and Tokatea. When the slaughter was ended, and all business connected with it, the expedition returned. When they reached Okauwharetoa, the *tohungas* performed their incantations removing *tapu* and the *hurihanga-takapau*.*

Tu-whakairi-ora and his wife Ruataupare took up their abode at Okauwharetoa with the tribe. He had avenged the death of his grandfather, and fulfilled the saying which his mother in her yearning had uttered. Tu-whakairi-ora did not take possession of the land, for it was already his. It was the murder only of his grandfather which was avenged by him.

The following sayings refer to Tu-whakairi-ora:—"The winged cormorant of Te Ataakura." "The solitary one of Ngatihau."

* A ceremony, the object of which is somewhat obscure.

MAUI—THE DEMI-GOD"—By the REV. W. D. WESTERVELT.
Hawaiian Gazette Co., Ltd., Honolulu, 1910.

A REVIEW.

THE author of the above work (a volume of one hundred and eighty-two pages) has been good enough to send a copy to our library. The collection of the legends surrounding the hero, or demi-god, Māui, has long been a desideratum amongst Polynesian scholars, as there are several questions concerning the origin of the Polynesian people on which such a collection may be supposed to throw some light if the legends are traced sufficiently far back. We must all be indebted to Mr. Westervelt for what he has done in this matter; but at the same time we submit he has rather lost a great opportunity in that he does not trace the legends further back than the islands of the Pacific, whereas it is quite possible, we think, to show that some of the stories connected with Māui are to be found in Indian folklore, in that of Scandinavia, and, indeed, probably in that of Egypt.

There is an important question to be settled in regard to the Maui family: Is it, or is it not, the fact that Maui was in reality one of the earliest explorers of the western part of the Pacific Ocean, and whether or not the "fishing-up" of so many islands by this hero does not truly mean their first discovery by some navigator named Maui? It is suggested that if the theory of Maui being an early explorer is true, that his explorations really refer to the discovery of islands bordering Indonesia, and not to those covering the Pacific. In these latter cases, where we find the legends of his "fishing-up" of so many lands, we probably have the very common practice of the localizing of legends which are very ancient, and the incidents relating to which really occurred outside the Pacific area. There are many things that favour this idea, and if true, then it will follow that many of the miraculous deeds with which Maui is accredited must be ante-dated to a period long before the Polynesians entered the Pacific, and be relegated to some much more ancient hero, who may, or may not, have borne the same name. The author, we think, correctly indicates (p. 55) that the story of Maui snaring the sun is "a misty memory of some time when the Polynesian people were in contact with the short days of the extreme north or south. It is a very remarkable exposition of a fact of nature perpetuated for many centuries in lands absolutely free from such natural phenomena." What we should have liked to see the

author attempt here would have been to carry this legend back to India, where there are traces of it, and then from a proper analysis it show the probability—at any rate the possibility—that it depicts in mythological language the movement of the Aryan (or proto-Aryan) people from the north, where the winter days are short, to the long daylight of India. It is in this light the legend appears to us, and if we remember rightly, it was the late Chief Judge F. D. Fenton (of the New Zealand Native Land Court) who first suggested the idea without in any way localizing it as originating from Northern India. In this connection the Indian story of “The Eagle and the Sun” may be consulted with advantage.

At p. 4 we notice this statement, “The time of his (Maui) sojourn among men is very indefinite.” If this remark may be applied to the ancient Maui—sun-snarer, fire-discoverer—we agree. But the Maori and Rarotongan genealogical tables speak with no uncertain voice as to the period of that Maui, who, we believe, was distinct from the solar hero, and who was the discoverer and voyager. Both accounts agree in stating that the family lived about sixty generations ago, and the figures are capable of check by several lines. This, at four generations to the hundred years, takes us back to about 400 A.D., when all accounts agree in showing that the Polynesians were on the move from Indonesia into the Pacific. The Hawaiian account, as given by Fornander, clashes with this statement. But then we must remember his remarks to the effect that many names of about this period had been interpolated on the Hawaiian lines.

It is a pity Mr. Westervelt did not give his authorities in footnotes for we notice several errors in spelling of names, which cannot, in the absence of notes, be assigned to the originals, the author, or the printer. For instance, p. 5, Maori Ru cannot be the equivalent of Hawaiian Kū (Maori Tu), for no such a letter change is known in Polynesian, and moreover, the Maoris have both Ru and Tu in their mythology. The Rarotongans do not use *kanaka* (p. 40) for man, but like their New Zealand relatives, say *tangata*. P. 33, there is no such word as *daig* in Samoa, probably a printer's error. P. 34, there is no *l* in Maori. However, we have no desire to carp at small matters, and we are sure we express the feelings of Polynesian scholars in thanking Mr. Westervelt for bringing these Maui legends to a focus. If he should ever publish a second edition, we would be very glad to furnish him with several particulars he does not touch on.

POLYNESIAN AND ARYAN POINTS OF CONTACT.

No. 2.

THE SCANDINAVIAN VERSION OF THE STORY OF MAUI.

By S. PERCY SMITH.

DR. E. B. Tylor, the well-known ethnologist, in a paper on "Asiatic Relations of Polynesian Culture" (Journal Anthropological Institute, Vol. XI., p. 401), says, p. 403, "To come to something more definite in mythological resemblance and perhaps connection . . . detail with the mystic philosophies of Asia . . . Prof. Bastian stresses, not for the first time, on the similarity between the Polynesian myth of the land being a huge fish drawn up from the depths of the ocean, and the old Scandinavian myth of Thor fishing up the great snake, the Midgard-worm. The resemblances are, indeed, remarkable, even in minor points, as when in the Norseman's tale, Thor goes out in the boat with Ymir, but is obliged to provide his own bait, much the same as in the New Zealand story is done to Maui by his brothers. Even in the name of the ox Himinbrjot, or Heaven-breaker, whose head Thor takes for his bait, reappears in the Hawaiian mythology, where the noon-day sun is called the Heaven-splitter. Looking at the myth of the raising of the land-fish in its different forms in the South Sea Islands, its being a myth of Day and Night is hardly doubtful, for the fisher who hauls up the earth from the abyss below is called in one version Noon, and in another Day, while the statement that Maui's fish, the North Island of New Zealand, was drawn up from the region of the under-world of night, occurs in the most distinct way. Without asserting a positive connection between the South Sea Island and the Scandinavian stories, the subject may be taken as pointing to further inquiry likely to lead to interesting results."

Dr. Tylor then goes on to show that this connection "is proved most beyond dispute by the occurrence in both districts of versions of the Swan-maiden," which is the story of Te Niniko I have already noted in Journal Polynesian Society, Vol. XIX., p. 84. He goes on, "The original story may be Aryan from Central Asia, whence it has found its way, perhaps in times of no great antiquity, westward

over Europe, and eastward down the Indian Ocean, where one of the best versions is to be found in the Calebes, another lying yet further across the ocean in New Zealand."

In the discussion that followed, Dr. Hack Tuke said (p. 405) . . . "Again, he understood the author of the paper just read to employ this argument to prove, not identity of races—for that could be no proof—but that there had been contact and intercourse between them. And this is what I contend for in the paper on Te Niniko (*loc. cit.*) i.e., that there has been contact between the Aryan and Polynesian people. It is almost unnecessary to say that the Scandinavian people belong to the Aryan branch of mankind.

The following is also worth considering in this connection:—Indi *puri*, a town, as Maori *puni*, a camp, (Max Nuller's "Com. Mythol." p. 52), "n" and "r" being constantly interchangeable. The same work, p. 51 (Routledge's edition), says, "A common Aryan word for king is *rāg*, in the *Veda*; *rex*, *regis*, in Latin; *reiks* in Gothic—which is probably the Polynesian word *ariki*, for king, chief, first-born, high-priest (with which the office of king or head-chief was associated), as *agad* in Assyria in the *patesi*, when the same combination of offices occur.

KO TUATARA RAUA KO KUMUKUMU.

HE KORERO TARA.

NA TAKAANUI TARAKAWA.

HE korero a nga kaumatua i tautohe tetei ika o te moana, he hoa no te Tuatara, ngarara nei. He Kumukumu te ingoa o taua ika nei, i te tua-whenua tahi e noho ana. Ko taua ika he ika mohio, nana huna te tata o te waka o Tama-rereti, i huna ki waenga ki ona hoehoe arirau. Mehemea ka ata tirohia, rite pu ki te hanga tata tiwai nei. Na ka tae mai nga rongo, E! Ko Mahu-ika tenei. He pewhea tena tangata? E! he ahi toro i te whenua, ka mimingo te rakau, te otaota, te tangata, ka pau i a ia te kai. Ka tere tonu a Kumukumu ki te ki atu ki a Tuatara, "E! me haere taua ki te wai, ina hoki, ma te wai ka mate a Mahu-ika." Ka ki atu a Tuatara, "E haere atu ki kona ko te mate i nga mahanga a te potiki a Hina-te-iwaiwa, i te toemi, i te puaa-whatukura, i te tara i te whakapiko; a, tona mutunga ka kainga." Ka mea a Kumukumu, "A! e noho koe i uta nei." Ka haere ia ki roto i te wai. Ka mea atu a Tara, "Ae! Haere au i uta nei, ko Tu-te-wehiwehi, ko Tu-te-wanawana. Ka wehi i a ia. Ana! ko koe e Kumukumu! ka mamaoa koe i runga i te rourou kai ma te pahi-manuhiri." Ka utua e Kumukumu, "Ae! ko taua rite tahi, ka operatia ano hoki koe, ka patua, ka tahuna ki te ahi, a, ka maoa ou kiko ka minaminatia ano koe, a ka kainga." Heoi; Tuturu ana a taua korero ki runga i te pono.

A, maku ano e ki ake, ae, i kainga te ngarara Tuatara; haunga hoki a Kumukumu, he tino ika pai tera ki te kai. Tetahi hapu i tetei wehenga o Ngati-Hine-kuia e noho na ki te takiwa tuaraki o Rotorua nei. Na, kei te Ruahakoakoa te nohoanga o nga Tuatara, kei roto i nga puta kohatu. Ka haere ai taua hapu ki te nanao, me haere i te atatu, i te mea e moe tonu ana te kainga. Ko te take, kaore he pai kia kai nga tangata i noho atu i te kainga; ko te take, ka riri a Tuatara ma, ka oke, ka ngau i te hunga e nanao ra i a ratou. Ka koheta i roto i nga kete-waha mehemea ka pera. A, ka mohio taua hunga e nanao ra, kua kai te hunga i noho atu, ka hoki, ka riri mo te maumau o te ratou haere.

TUATARA AND KUMUKUMU.

A FABLE.

ACCORDING to the men of old, there was an argument between a certain sea-fish and the Tuatara (the large lizard). Kumukumu (gurnard *Trigla kumu*) was the name of the said fish; they were both at that time living on the mainland. The same fish is very learned; it was he that hid the bailer of the canoe of Tama-rereti*; he hid it in his fins. If the fish is carefully examined, it will be seen to be formed exactly like the bailer of a small canoe. Now, the news came that Mahu-ika was coming. What kind of a person is he? It is fire that spreads over all the land, when the trees, the weeds, even men, are shrivelled and burnt up as is the food. Kumukumu at once said to Tuatara, "A! let us go to the water, because then Mahu-ika will be destroyed by the water." Tuatara replied, "If we go there we shall be caught in the snares of the children of Hine-te-iwaiwa in the hand-nets, in the *paua-whatukura*, in the *tāra* of the *whakapiko*; and our destiny will be to be eaten." Then said Kumukumu, "A! remain then ashore!" and he started off to the water. Tuatara said to him, "Yes! I will remain on shore; Tu-te-wehiwehi and Tu-te-wanawana will protect me. It (the fire) will be afraid of them. And as for you, O Kumukumu! you will be steaming on top of the food basket for the company of guests." Kumukumu replied, "Yes! we are both alike; you will be treated the same; you will be killed and roasted in the fire, and when your flesh is cooked it will be much desired, and consequently eaten." And so it was decided in all sincerity.

Now I will say, yes, it is true, the Tuatara was eaten; and as for the Kumukumu, it is an excellent fish for that purpose. There is a certain *hapu* of Ngati-Hine-kuia who live to the north of Rotorua. At Te Rua-hakoakoa is the dwelling place of the Tuatara, which are found in the holes amongst the rocks. When those people go to catch them,

* Tama-rereti was a voyager of old who is said to have explored all the world known to the Polynesians long before the Maoris came to New Zealand. But nothing more is known of him, except that his canoe is now to be seen in the constellation of Scorpio. Thereby, no doubt, hangs a tale, if we could get at it. The name of the canoe was Uruao, and it is said to have been the first vessel ever built by the ancestors of the Maoris in their ancient home Hawaiki-nui.

They start at early daylight, whilst all the others in the village are asleep. The reason for this is, that it is not right that the people of the village should eat whilst the others are absent, because the Tuataras will be angry and they will squirm, and bite those who seek to draw them out of their holes, and will writhe about in the baskets in which they are carried. Should those who go to catch the Tuatara know that the people of the village have eaten, then they return home and are angry on account of the fruitlessness of their journey.

[The author tells me that the Tuatara lizard (*Sphenodon punctatus*) is still to be found at Te Rua-hakoakoa, which name, by the way, means "the hakoakoa's hole," and the hakoakoa is the same as the *titi* (*Puffinus tenuirostris*), with which the Tuatara is often found on the off-lying islands.—TRANSLATOR.]



TRANSACTIONS AND PROCEEDINGS. POLYNESIAN SOCIETY.

A MEETING of the Council was held at the Library on the 24th March, where the following members were present: The President, Messrs. W. H. Skinner, W. L. Newman, and W. W. Smith.

Letters were read from the New Zealand Institute Committee in reference to the proposed meeting of the British Association in New Zealand, and it was agreed to join the Committee in urging that a visit should take place. Other correspondence was also dealt with.

It was reported that the Rev. J. E. Newell, of Samoa, one of our original members, had died in Germany on August 12th, 1910; and that Mr. C. Wills Hursthouse, another original member, had died at Wellington on 25th February, 1911. The resignation of Mr. Georg Lemprecht, of Tahiti, was accepted.

The following new members were elected:—

A. F. Snaith, Postmaster, Taupo.

J. T. Faulkner, Hastings, Hawke's Bay.

T. H. Wilson, Judge, Native Land Court, Deville Road, Lower Hutu Wellington.

Samuel Teed, New Plymouth.

As corresponding member: The Rev. C. E. Fox, San Christoral, Solomon Islands.

It was reported that the Translation of Te Matorohanga's Papers to form the third volume of "Memoirs" was proceeding.

A list of Exchanges and acquisitions to the Library was read, and will be published at the end of the year.

THE MOST IMPORTANT PRINCIPLES OF SAMOAN FAMILY LAW, AND THE LAWS OF INHERITANCE.

By DR. E. SCHULTZ, Imperial Justice, Apia, Samoa.

[Translation by Miss BLANCHE RICHMOND, of "Die wichtigsten Grundsätze des Samoanischen Familien-und Erbrechts," with the consent of Dr. Schultz.]

I. FAMILY RIGHTS.

THE Samoan race is divided like a clan into families, *āiga*, which again are split up into groups or branches. If a family spreads into several villages, the total of the members in one village is called *fuaifale*. Within the same village the larger branches are called *ituāiga*, the smaller *puiāiga*, whilst by the term *faletama* one understands all the children of one pair of parents (*i.e.*, full brothers and sisters).

At the head of every branch stands the *matai*, or head of the family. One of these is the chief, *matai sili*, of the whole clan. Every *matai* has a name—*igoa*, *suafa*—which is handed down from generation to generation, and by the power of which he performs (exercises) the rights connected with his office.

1. The *matais* of the family branches are either subservient to the rule—*pule*—of the *matai sili*, or they have their own *pule*. This depends upon their origin, which varies in different families, and is generally to be traced back to the decree of the founder of the family, or some other ancestor.

The members of a family must serve the *matai-tautua* and show him respect (*fa'aaloalo*). No one may use the mat on which he lies, nor drink of the water of which he has drunk.

If a family meal is held, he is served first. A round house (*fale tele* or *fale tali malō*) is built for him in the village (the ordinary Samoan house is oblong), where he rests and receives his visitors, for hospitality is both a duty and a privilege to the *matai*.

An ideal *matai* will control his regiment in patriarchal style, and in important family affairs will undertake nothing without first consulting

with his family or his own branch of it. A legal limitation of his power (*pule*) exists with respect to his authority over the land—*famau'ele'ele*—which belongs to the family.

Some families still possess the whole of their land undivided, others have given up joint possession and have handed over a definite portion to each branch. In the first case, no one *matai* can alienate family land without the approval of the others, not even the *matai sili*, who has authority over the whole clan. In the latter case the approval of the others is not necessary for the *matai* who wishes to alienate.

Land that anyone has received by inheritance, or as the gift of a third party, or has acquired with his own means—the payment consisting in mats, pigs, etc., and lately also in money—is private property and subject to no family control.

He who is not a *matai* has only a (Christian ?) name, and is indicated as *taule'ale'a* (plur: *taulele'a*), young man, or *toeaina*, old man. Both expressions are, by the way, applied also to the *matais*, but only when it is needful to indicate their approximate ages. Unfortunately the word *taule'ale'a* has now established itself for any male person who is not a *matai*.

The following peculiarities are to be noticed :—

(a) A dispute about a name often ends by both disputants assuming it, and sharing the authority entailed. The Samoans say in this case that each has a *fāsi igoa*, i.e., a half name. A settlement is often arranged in this way, though often the breach is widened. For the distinction of several owners of the same name, surnames are added (*fa'ai'u*), such as *Leiataua Mana*, *Leiataua Seleni*.

(b) A *matai* sometimes permits a relation to use the same *matai* name, retaining however for himself the authority it confers.

(c) It not infrequently occurs that an aged *matai* hands over both name and power (*pule*) to his successor, and retires from active life. The Samoan old man (?) enjoys most considerate treatment. He receives the honourable title of *'o le fa'atonutonū folau* (i.e., "an old 'sea-expert,' who, owing to physical weakness, can no longer take charge of the rudder, but who, sitting next to the steersman, watches wind and weather, and now and then gives commands). This poetical expression means that the family listens still to the orders and advice of the old man.

(d) A family or branch thereof can be placed either by compulsion or by free-will under the power (*pule*) of an unrelated family.

The first case is the result of warlike issues by which one of the parties is subjugated. The latter takes place when one family puts itself under the protection of another from fear of subjugation. A special case of this kind is the *togiola*: a *matai* pursued by the revenge of an enemy takes refuge with another, saves his own life in this way.

and hands over his name and *pule* to his protector, who returns the same but keeps the *pule*. The family which thus forfeits its independence is thenceforth regarded as the property of its protectors, and their successors feel the stigma of the discreditable affair to which they owe their independence as an indignity.

(e) Women are designedly not excluded from the *pule*; yet such cases are not very frequent, and it is a great rarity if the woman bears the *matai* name at the same time. As a rule she gives it to a man, her husband, for instance, who then represents the family away from home.

2. The position of *matai* makes itself felt not only in the family but in the village. The family is the centre of social life; the village, that of political life amongst the Samoans. Both are so closely interwoven, however, that neither can be understood without the other. The village, *nu'u* (and) *a'ai* consists of parts, *fuaialu* '*aufono* (i.e., groups of families dwelling together, drawn together through relationship, the chances of war, and hence common need of inter-protection, or by other circumstances). The political organ of the village is the "village meeting," *fono fa'ale-nu'u*, which takes place on the village green, an open place, *malae malae-fono*. *Matai*s only have part and voice in this assembly. All who do not take part in the government are called *tagatā-nu'u*, *tagatā-lau tele* (i.e., the people, the masses). To this belong all the men who are not *matai*, women, and children, but politeness forbids the use of the expression towards the wives of prominent *matai*s, as also towards the so-called "village maiden," *taupou*.

The decisions in this assembly are not carried by majority of votes. Majority and minority are unknown as voting terms. The authority of one or more *matai*s, who are called upon (by the others) as representatives, makes the decision. From this, however, it does not follow that absolutism is the rule in the government of the Samoan village. The influence of the one or more "deciding" *matai*s is moderated by the consulting vote (voices) of the others. Before the meeting (*fono*), private consultations (*taupulega*) take place among the groups, in which the heads of different families exchange ideas, seeking to convince one another, and avoid disputes, so that the actual meeting appears to be the result of great preparations, and every one knows beforehand more or less what will be said. Deep-lying differences of opinion were at one time settled by violence. With the hoisting of its flag, however, the German Government has undertaken to arbitrate in these cases, and by uninterrupted watchfulness over Samoan affairs to make for peace.

The *matai* is either *ali'i*, "chief," or *tulāfale*, "speaker." We suspect that the class of "speakers" has sprung from the servants or dependants of the "chiefs." The other meaning of the word *tulāfale* is "houseroom," and the circumstance that the word *matai* has only lately been applied to "chiefs" lead us perhaps to the conclusion that

the *tulāfale* was the original, and at first the only apparent form for head of a family.

In time, certain tribes, through the warlike character of the members, obtained the supremacy and formed an aristocracy, then calling in the aid of superstition to help their power. They boasted supernatural descent. Thus the others became their subjects, and the word *tulāfale* took the meaning of an inherited office (of servitude). In many villages the *tulāfale* succeeded later on in regaining their power and in obtaining political influence; in these places the "chiefs" had to be content with their (empty) privileges. Elsewhere, power was equally divided between "chiefs" and "speakers." In the few places where the "chiefs" are supreme (*e.g.*, in Solosolo, Saluafata, and Lotofaga), the activity of the "speakers" is confined to the controlling of the very complicated ceremonial systems of the Samoans, the care of the delivery of representative power, the finding of wives for the "chiefs," and the right of speech at the meetings, in which they are actually the mouthpiece of the "chiefs." To undertake these affairs themselves would be lowering to the dignity of the chiefs. It should be noticed, however, that the office of "speaker," combined with the Samoan custom of holding general discussions previous to every decision (*filifili*), and of making speeches, gives them the opportunity of acquainting themselves with every occurrence, and even of themselves exercising influence, where, according to law, this would be beyond their right. They are themselves often bad disturbers of the peace. In the picturesque language of the Samoans, the activity of the "speakers" is often compared to the menial work in house, field, forest, and called *fa'a'ele'elea* ("making oneself dirty").

The "speakers" are bound together in companies (*fale-upolu*), in which there are one or more in every village.

3. The relation in which the "speakers" stand to the "chiefs" is called *feagaiga*.* The organic inter-dependence of both is indicated by the word *tūla*, a term of respect especially used for high "speakers." *Tūla* is a stick bent at a slight angle, on which pigeons are carried, and denotes in picturesque fashion the prop or support of the chieftainship.

The individual relationship between the chiefs and speakers of a given village is expressed in the word *mau* = firm, durable; *ali'i-matai-tulāfale-mau*. Another word which must be mentioned for the better understanding of the relationship is *pitovao* (*i.e.*, a piece of bush land at the edge of a cultivated field). The application is as follows: The families of "chiefs" and "speakers" are by no means strictly severed for it often occurs that both kinds of *matai*-name are represented in the

* Derived from *feagai*, "to be opposite one another."

† Compare "Stubel's" *Samoan Texts*, p. 107.

same family. This has taken place either through inter-marriage, inheritance, or through the will of some founder who has appointed one son "chief" and another "speaker";* or else a prisoner of war, or a fugitive, was adopted into the family and made a "speaker." Such a speaker is called the *pitovao* of the chief. In this picture the company of speakers (*fale-upolu*) is likened to the inland bush. If a chief has a *pitovao*, the entrance to the inland bush is open. A *tulafale-pitovao* simplifies for his "chief" the enforcement of his commands and wishes in the *fale-upolu*.

Besides this, the relationship has a purely material meaning for the "chief." On numerous public occasions in Samoa mats are distributed; especially fine mats (*i.e.*, *toga*) are very highly valued and play an important rôle in Samoan life. They serve partly as interchangeable goods as a means of payment, and secondly they have at times a special value, and even often a special name:

The most important public function in which mats are distributed is the presentation of a Samoan title—*pāpā, ao*—to a chief. The functions of family life are birth, marriage, and death.

Legally, only "speakers" are allowed to receive mats at public functions.† This is called *tali togā*. The mats are spread out and exhibited in the village meeting place (*fua*). In family functions the chiefs, too, have their turn, but the mats are given them without ceremony in their houses (*tufa*). The *tulafale-pitovao* may not, however, keep his acquired treasures all to himself, but must give some of them to his "chief." A "chief" can even, for the occasion of a mat distribution, take the name of his "speaker" in order to receive mats. A chief who has no speaker is directed for this purpose to the speakers' company and the general "*feagaiga*."

The greed for mats has now and then the result that a "chief" borrows the name of a "speaker," for which of course the consent of the latter is necessary. To a certain extent there exists the converse of a *tulafale-pitovao* (*i.e.*, a "speaker") who performs an operation called the '*aimau* or '*aiali'i*. It consists shortly in this, that a "speaker" supplies a "chief," in whose possession he knows a fine mat to be so long with food that the latter is at last bound in honour to repay him with the gift of the coveted mat.

4. We must distinguish amongst *matai* names:—

(a) The above-mentioned Samoan titles. These are lent by certain companies of speakers (*fale-upolu*) to the members of high chiefs' families and paid for by the borrowers with a number of fine mats.

* Thus did Malufau deal with his two sons, Tuigamala and Tuiatua, of whom the former was made "chief"; the latter "speaker," in Fasito'otai.

† By a special decree certain "chiefs" have the right to receive mats in public, *e.g.*, the chief Aiono in Fasito'outa of the Satuala family, through permission (P) on the part of King Fonōti.

At the decree of the possessor the title does not die out, but requires again the process of lending and payment. The possession of the five highest titles—*Tui-aana*, *Tui-atua*, *Gato-aitele*, and *Tama-soali'i*—was it is well known, the foundation of the kingly dignity, *tupu tafa'ofa*, which is now a thing of the past.

(b) The *kawa* names (*igoa a ipu*), honourable designations under which at convivial *kawa* drinkings the cup is handed to the chiefs. They hold a middle position between titles and names. They are known by all *fale-upolu* and must be paid for (*putu*), though the payment does not consist in mats but in articles of food. On the other hand they are inherited without further ado together with the *matai*-names. As now and then new *kawa* names are invented, whilst the original titles remain unaltered from generation to generation, the activity of the *fale-upolu* in respect of *kawa* names is not cut off by their *kawa* names. Like their own titles, the *kawa* names belong only to the chiefs. In exceptional cases, however, speakers also have *kawa* names.

(c) The *sa'oāualuma*. By *sa* is meant the most celebrated chief or speaker of a village. Yet this title of honour seems not to be in vogue amongst the highest chiefs who belong to the royal families Tupua and Malietoa, nor amongst the near relations (*aloali'i*) of the former, the successors of King Galumalemana, nor the *alo* (relatives) of Malietoa.

All male persons of a village are called *aualuma o tane*; all unmarried females *aualuma o teine*. At the head of the latter stands the "village maiden," *taupou, tama'ita'i*. It is the special right of the chiefs to have a *taupou*. Yet all chiefs have not the right, only those in whose families certain names have been always in use as *taupou* names. The *taupou* is or passes as the daughter of the chief in whose house she lives. To her corresponds the *manaia*, a young chief or chief's son, whose task is to acquire the greatest possible number of wives, and thus supply the speakers, who act as agents, with mats. With the introduction of Christianity and of monogamy, the prospects of the speakers of obtaining mats in this way have naturally diminished, but even now the number of marriages which a chief contracts is comparatively great, and when the speakers have discovered a chief's daughter whose family is rich in mats, they do not enquire too carefully whether the bridegroom is of an age exactly suited to the bride. Chiefs, their sons, and great speakers assume on their marriage (*aumoega fa'alele'aga*) a definite title in their village, *sa'oāualuma o tane*. On the other hand, *sa'oauualuma o teine* is the official title of the *taupou*, by which she and her female attendants are known.

(d) FORMS OF ADDRESS.

These are:—*Afioga* for chiefs, *susuga* for chiefs and speakers, *tofoa* and *fetalaiga* for speakers. The titles *afioga* and *susuga* were originally of equal rank. Later on it became customary to address the *tupu*, on

ing, with *afoga*, since the speakers of Lufilufi, Malie, and Afega have the title *susuga* by order of the Queen Salamasina, and a title especially belonging to chiefs was preferred for the king. This has (thereafter) induced Europeans to look upon *afoga* as the higher title, and to this the Samoans have also accustomed themselves. For the rest, descent decides whether the title *afoga* or *susuga* be applied to a chief.

5. *Fa'asamoa*, i.e., "according to Samoan custom." There are two kinds of marriage rites: one ceremony exclusively for chiefs and high speakers' families, with preceding formal wooing (*aumoega*) with the full sympathy and agreement of both families; and a simple form merely consisting in the girl's running away from her parents and giving herself to the man (*avaga*). In the first case there takes place between the two families that interchange (so often mentioned in books) of Samoan articles of value and of food (*toga* and *'oloa*). If a maiden runs away against her father's will she is in most cases cast out (*fa'ato*). And yet after a time the families usually approach one another and bring about a reconciliation. By law the marriage contract is sealed in modern style nowadays by a missionary's help.

With respect to impediments to matrimony, purely Samoan ideas prevail. They are: (1) Blood relationship in direct line. (2) In a side line. The forbidden degree is not fixed. If the common origin runs so far back that the relationship is almost forgotten, the marriage is no longer regarded as illegal. The reason of the impediment is on account of the holiness of the relationship of brother to sister, which is called *feagaiga*, or, also, *ilāmutu*, and affects the issue of both sides; on the other side, the opinion that brothers and their issue, likewise sisters and theirs, should be regarded as one body (*tino e tasi*).

II. CONNECTION BY MARRIAGE.

1. In direct line. 2. In the side line with the following restrictions: Marriage is forbidden (a) between the wife's brother and the husband's sister when the man and his wife are dead, or finally separated and leave no children. If there are children they are regarded as brothers and sisters of their father's sister or their mother's brother, and thus form again by the *feagaiga* an impediment, their uncle and their aunt. For a like reason marriage is forbidden (b) between the descendants of a wife's brother and those of her husband's sister. If, however, the marriage forming the impediment was so long before that the relationship is almost forgotten, marriage is allowed in this case also. (c) Between husband's brother and wife's sister. Whilst the impediments just mentioned resemble "*impedimenta diximentia*" of the canonical terminology, this one can be described as "*impedimens tantum*" in Samoan: "*e te matua sa, 'a e te onomea*"—"It is not strictly forbidden but is not regarded as right"). The reason is that brothers and likewise sisters are *tino e tasi*. The impediment exists only so long as

the marriage exists. Even by continuance of marriage it lapses if there are no children by it, and both families agree to it. The intention is that the childless pair shall adopt the expected children. The reversal of this takes place when the deceased husband's brother marries the deceased wife's sister for the purpose of adopting the orphans. The widower may marry his deceased wife's sister; the widow her deceased husband's brother.

Both cases often occur at the wish of the dying parent in order to secure loving treatment for the children. Such wishes do not constitute a command, although often complied with from superstitious reasons.

6. Adoption shall be considered in the second part, together with the law of inheritance, for which it is of especial importance. Here it is only remarked that it is very frequent, and that it forms between parents and their adopted children as well as between adopted brothers and sisters the same relationships as matrimonial birth.

7. The education of chiefs and speaker's sons, especially of those who shall later on inherit their parent's name, is very careful. At the present day there is in every village, owing to the presence of several forms of faith, several native missionaries who instruct the children in religion and elementary knowledge. But besides this, the education of his children is obligatory to every father. This education includes:

(a) Good behaviour, *fa'aaloalo lelei*, i.e., the forms which, according to Samoan ideas, must be observed in converse with relations, chiefs and speakers.

(b) The knowledge of the forms of greeting established by local usage (*fa'alupega*) which are used in the official intercourse of the various villages amongst each other, and with the greater or less political independence, of which a parallel can be seen in the diplomatic ceremonies between allied States.

(c) The knowledge of pedigrees (*gafa*) and of the history (*uputu*) of the native village. Instruction in these two departments is not given publicly. In Samoan law it is strictly forbidden to publish openly the pedigree of another family, *tala gafa*. An offence against this law invariably calls forth great bitterness, and has often in earlier times led to the shedding of blood. In the late Samoan royal process between Mata'afa and Tanumafili (1898) many were the sins committed through the ignorance of this fact; the hatred which was then by this means sown among the natives can be proved to be at the root of many quarrels of the present day.

The higher the family the worse of course the consequences of the disregard of this custom. With equal care are the traditions closely associated with the pedigrees guarded from profanation by other villages. This Samoan knowledge rests even to this day chiefly upon oral tradition; but few of those who can write have made any note upon it. If a father is himself not very learned in these matters, then

remains nothing for the enquiring child but to help himself, to listen to the speeches of other chiefs or speakers, and here and there to ask a question. The Samoans call anyone who has gained his knowledge in this way, *poto* = wise; *poto a'e* means one who has become wise by his own exertions—an "Autodidakten" or self-taught man. He who has to thank his father for all he knows is called "*'o lē na nofo tuavae*" (i.e., "one who has sat behind his father's legs"). To understand this picture we must imagine a Samoan *saofa'iga*, or assembly of chiefs and speakers in the Roundhouse, leaning against the posts of which the men sit with their legs crossed, whilst the children are not allowed within the circle, but crouch behind their fathers.

II. THE LAWS OF INHERITANCE.

The Samoan law of inheritance rests upon the basis of relationship in the sense of the German legal term "*agnation*." A further similarity to the "*Fidei commiss*" consists therein, that in both cases land is the chief article of inheritance. In other respects the position of the Samoan equivalent is the better one.

If all male persons descended on the male side from a common ancestor, the founder of the family as handed down by tradition, they are called in Samoan *tamatane* (male from male). Their cognates (male from female) *tamafafine tamasa*, or *tamafanau*, also *se'etalaluma* (i.e., he who holds the place of honour in the front part of the house), who only have their turn when no real *tamatane* is forthcoming.

For the privilege which the *tamatane* has in the matter of inheritance, the *tamafafine* is to a certain extent compensated, in that owing to the *vagaaiga* between brother and sister, certain honours must be conferred upon him by the *tamatane*. This is expressed by the offering of foodstuffs and mats on certain occasions (*taulaga*). Besides this, however, the *tamafafine* really exercises great influence in all family matters, owing to the Samoan superstition that the wrath of the sister or her descendants may bring disaster upon the family, and it may as well be mentioned here at once that in this way not infrequently power is brought to bear against well-grounded claims for inheritance.

A general term for *tamatane* and *tamafafine* is *suli* (heirs expectant in a wider sense).

The regular order of inheritance may be described as a kind of seniority. For instance: if the founder X has two sons, A and B, and has appointed A his heir, then at A's decease, not his children, but B, the surviving brother (*'o le toe o le uso*) has the right to inherit. If B dies, the name may not remain in his family, but must return to the children of A, and so on alternately. (*Felafoa'i* = to throw to and fro.)

X, however, has free choice whether to appoint A or B his heir. Primogeniture has no privilege, although in most cases the elder is

naturally chosen. If B is made heir A is called *toe o le uso*. The *toe o le uso* passes even when of greater age as the son of the heir (perhaps his younger brother), for so long as the latter has the *pule* (power).

Should a son have previously been disinherited (e.g., cast out for bad behaviour), both he and his issue are cut off for all time from the inheritance.

Upon which of the heirs prospective the choice falls depends partly upon the possessor at the time, and also partly upon the other members of the family. The rule is that the testator draws up a testament (*mavaega*), and therein names his heir. This appointment (*tofiga*) requires the consent of the other parties. A cautious *matai* will therefore seek to arrange that he shall be sure of this consent. Should the possessor (*gugu*) die without a will, the appointment of his successor takes place by unanimous family decree.

Since "disagreement" is a national Samoan vice, it follows that quarrels over inheritance are extremely frequent. If it came as a consequence of such a quarrel to deeds of violence, as it often did in earlier days, the victory fell of course not to right but to might. Further instances of the maxim "Might before Right" were given in the countless civic wars of past Samoan history. A rightful heir who belonged to the defeated party had to submit to be dispossessed by a relation who sided with the victors. That the *tamafafine* have now and then used their influence amiss in the settlement of such difficulties has been already mentioned. Furthermore, the branching out of families which has taken place in the course of generations has had as a natural consequence that family ties have been loosened, that many branches have settled in other villages, and that the name remained a fixture in only one line. The total outcome of all these events is that in many Samoan families the actual possession does not correspond with the legal, if the "might is right" (or club law) be admitted as legal, and all alterations brought about by force be looked upon accordingly also as constitutional.

Unrestricted continuance of the line of inheritance is under all circumstances the personal right of a successor. Debarred from inheritance, for instance, are the weak in mind, cripples, and such as have behaved in a hard-hearted way to the family head for the time being. Should the chosen heir be too young, a *locum tenens* is put in who has to vacate on the latter's coming of age.

Descent can in the following cases be replaced by adoption:—

(a) If no *suli* is present, or those present are disqualified (*'ua aasaga le aiga*).

(b) If the testator fear that after his death his family may become subjugated by a stronger family.

In case (a) a relation of the wife is taken, and the heir by adoption is named *tama vavae*, or shortly, *vætama*.

In case (b) the testator chooses the son of an influential chief or speaker, and hopes that in the future he may be able by the glory of his family traditions to protect the family of his adoption—such adopted sons are called *tama si'i*. Another word for adopted son is *tamafai*. Under the latter is understood a boy who has been adopted for any reason, for instance: on account of being an orphan or poor. It is not exceptional for even a *tama fai* if he makes himself useful and lovable. But he has no expectations in this direction. It is otherwise with the *tama vavae* and the *tama si'i*. In general the word *tamafai* can apply to both of these. By *suli* is often understood the adopted heir; but in this case the *tamatane* and *tamafafine* are called for the sake of distinction. *Suli moni* = real heirs.

The adopted son has as successor the complete rights of a *matai*, with one exception. He cannot make a *māvaega* (will) in favour of a blood relation or an adopted son of his own; after his death the name reverts to the family of the adopting father, which decides upon the choice of a successor. Adopted sons also have often succeeded in keeping by force the position only temporarily allotted to them, and in assuring the succession to their own blood relations. Taken altogether, the association of the families of an adopted father and son is often the source of many quarrels as soon as the former has closed his eyes. When the *matai* is dead and the succession arranged, the heir may not at once assume the name until a *saofa'iga* (meeting) of the whole village has been convened. The first meeting in which he takes part has the significance of a universal recognition of his new position. He receives the *kawa* for the first time under his new name, and the celebration ends with a meal at the expense of his family. The provisions of a succession can therefore be summed up as follows:—

1. *Personal qualification.*
2. *Presence of a claim* either (a) through descent, or (b) through adoption.
3. *Nomination* either (a) through the last will of the testator, or (b) without will by the family.
4. *Saofa'iga* = public recognition.

THE MAORI AND THE MOA.

IT has been a matter of discussion amongst scientists and others for over fifty years, as to whether the Maori—properly so called—ever knew the Moa (*Dinornis*) as a living bird. It has been affirmed by some and denied by others, whilst many have held that the bird was seen by and finally exterminated by the so-called *Tangata-whenua*, or original inhabitants of these isles, who were in occupation when the Maoris first arrived in the times of Toi-te-huatahi, who flourished about the middle of the twelfth century. The period of Toi is probably as well fixed as any date in Polynesian history, and therefore is important in this connection. On his arrival from Tahiti he found the West Coast of the North Island occupied from the North Cape to Wai-ngongoro (in South Taranaki Bay) and the East Coast from the North Cape to the eastern parts of the Bay of Plenty. The people Toi found here arrived in six canoes that made the land at Nga-Motu (the Sugar-loaf Islands), near New Plymouth, and from there spread outwards. These people differed somewhat from the Eastern, or purer Polynesians known as the Maoris, in that they were more mixed with a Melanesian strain—somewhat like the Fiji Islanders so far as the description of them that has been handed down can be trusted. These people were the true *Tangata-whenua*, or original inhabitants, who arrived here after the discovery of the islands by Kupe, and by many are believed to be the people who exterminated the Moa. The following account goes to show that the Moa was alive in the North Island on the arrival of Toi-te-huatahi, *circa* 1150.

As no doubt the publication of the following account of the Moa will give rise to some discussion, it will be as well to state the authority for it. It is no doubt strange that the facts stated in this account have not come to light before. But they formed part of a series of valuable papers that were dictated by some of the old priests of the *Whare-wānanga*, or house of learning, and until quite lately have been considered of so sacred, or semi-sacred a character, that they have not been communicated to Europeans.

The particular part of these documents relating to the Moa, were dictated to Mr. J. M. Jury at Poverty Bay, in 1839-40, by the old men Te Apaapa-o-te-rangi, Kahutia, and Te Akitu, and in February, 1840, were copied out for H. T. Whatahoro (Mr. Jury's son), and

have been in his possession ever since. It is by the latter's courtesy I am enabled to use his father's notes.

Biologists will at once feel inclined to discard the description of the Moa given in this paper, because it mentions that it had wings. There is a possible explanation of this I think. In the first place we must remember that the tradition has been handed down through many generations, and is therefore liable to variation and additions. It is possible that the 'wings' have been added to the story in more recent times, when the Moa had disappeared and its exact description forgotten. There has, possibly, been some confusion of ideas as to the traditional account of the Moa and that of another traditional monstrous bird which partook, according to those traditions, more of the character of the Pterodactyle, having a reptile body and large wings, and this tradition is very ancient indeed. However this may be, the account of the habits of the Moa agree with what has been deduced from a study of their skeletons, and shows why the bones are so often found in swamps, etc.

The original Maori of this tradition will be printed with others later on.

After explaining about the parts of the country occupied by the *tangata-whenua* (which differs somewhat from the much fuller account we have) the narrative states (I translate)—“Now, the great reason why those other parts were unoccupied by man, right over to the South Island, was a bird the Kura-nui, that is, a Moa—now so called. The proper name of this bird is a Kura-nui. The first man to discover this bird was Rua-kapanga, who came over in Toi's canoe; Te Manu-waero-rua (Toi's father) was the elder brother, and Rua-kapanga was the younger.*

“Rua-kapanga went on one occasion with some men of Ngati-Whiti-kau, one of the sub-divisions of Ngati-Te-Pananehu (aboriginal people), away inland of Maketu (in the Bay of Plenty) to the forests, to snare birds. After they had been there for a long time, Rua-kapanga ascended a ridge to see what the nature of the country was like. As he sat there, he beheld a bird passing along the open plain by the course of a stream. He said to himself, What manner of bird is this? He thought it might be a *ngarara* (reptile) that had taken on the form of a bird. He said to his companions, ‘Perhaps it is

* It may be noticed just here, that there are traditions about a great bird named Te Manu-nui-a-Rua-kapanga, known both to other Maoris and to Rarotongans. It is not quite consistent to say that this man discovered the Moa, and at the same time account for the southern part of the North Island not being inhabited by the *tangata-whenua* because of the Moa, the latter people being here long before Rua-kapanga.

Upoko-haō-kai or Ngarara-huarau.* Those *ngarara* have at times the power of changing their form—sometimes into a whale, seal, a man, or a long-haired dog.' He commanded his companions to remain concealed lest it (the bird) should think they were after it. When the bird came close under where they were, they then distinctly saw that it was not a *ngarara* but a monstrous bird indeed!

"Nevertheless, they had some doubts about it because of extraordinary size. It was not long before others appeared, seventeen of them, coming along by the same way as the first. Rua-kapanga had now no doubt they were not *ngararas*, and was sure they were birds. They stretched forth their necks to gather the fruits, but so long indeed were their necks! When they came to the banks of the stream, they stood on the edge and stretched down their necks into the water and brought up some *kakahi* (fresh water mussels), crabs, fish, fish, mud, and eels. *Tawa*, *matai*, *hinau*, and *pokaka* trees furnished the fruit they ate, and from the banks of the stream they got the *koka* (or wild turnip) of which they ate the whole from the leaves to the root—not a fragment was left.

"Rua-kapanga now sent forward his two dogs named 'Te Atakura' and 'Kau-moana,' the first of which was a female. When the two dogs reached the birds they all gathered together, and stood, not moving, whilst the feathers on their backs and necks stood up, and their wings expanded like a common fowl. Each stretched out its neck in front. Now it was that Rua-kapanga descended from the top of the ridge to just above the birds, and urged on his dogs, which the male dog flew at them, when one of the birds struck him a downward blow on its head, with its beak, and killed the dog. The birds then ran up and picked at the body with their beaks, first taking out the eyes, afterwards piercing the body. Rua-kapanga called off his other dog, and then the people cast stones at the birds, which went off leisurely without apparent fear, occasionally stopping and turning round and looking at the men on the ridge; then they departed making a noise with their mouths. They did not run at all, but went off slowly, sometimes turning to look behind at the men, then going on feeding on the leaves of young grass and wild cabbage."

The narrative then side-tracks off to fully describe Rua-kapanga's companions, but this will appear in full later on.

"My narrative will now return to the birds seen by Rua-kapanga. He was accompanied by Autā, Komako, Waihao, Kawa-a-kura and Mohio, which are all the names that were handed down in the

* Both names of reptile monsters.—See this Journal, Vol. XIV., p. 202, for an account of the last named of the two.

Whare-wānanga. All these people were companions of Toi-te-hua-ahi; Te Kawa-a-kura was the brother of Te Huiarei, Toi's wife, whilst Waihao was another brother-in-law. . . . Rua-kapanga and his friends went to follow the tracks of the birds, which they ascertained followed the banks of the stream, or in the water, sometimes on the edge of the swamps. They did not ascend the hills, but kept close to the water; and it was here they slept, or else near the edges of the swamps, or undulating or level land. In such places they rested or slept. They also inhabited caves during the winter time.

"When they found the tracks used by the birds they proceeded to build a snare in the track" [a sketch shows the snare, like a fallows with three uprights] "with a rope fastened to a post near the snare, so that if the bird got caught it would be held by the post, and thus be snared. They then awaited the coming of the birds. In the morning the birds came along.

"The name for the birds was not known at that time; but they called them 'Te Manu-whakatau,' because the height was the same as a man, such was the length of the neck and the legs." [It is not clear whether this means that the whole height was equal to a man's, or whether it was twice the height.] "Enough of that. Three birds came up to the snare; one in front, the others following. Such was their way, but when they came to a plain or open place they separated. When (the first) came to the snare, its neck was caught; the rope became taught, and the bird called out. Its cry was like that of the bittern, a kind of grunt. Another one was caught in the same manner, making two, and then their cries were so increased that they could be heard a long way off—it was like the noise of a *tukaea* (a trumpet). The third bird came up, when they all cried out together, whilst the third bird bit the rope so it parted; it did the same with the other, so that both ropes were severed, and away went the birds.

"The men then constructed another snare, with a spring, so that it should be low, in order that the body and one of its legs should be caught. In this way one was snared, but before the spring flew up, the rope was cut (bitten through) by the other birds, and the one caught escaped. On another occasion another snare was made, and a causeway built of wood, so the birds should climb up the snare being above. In this way a bird was caught with the legs upwards, so that the others could not cut the rope. The other birds did not move away from where their friend was caught. They would remain there three or four nights, and then go, leaving their friend in the snare.

"So Rua-kapanga and his friends went to have a look at the snare with 'the Manu-whakatau' in it. They fastened pieces of wood to each leg, which were about a fathom in length, and as thick as the

calf of a man's leg. These pieces of wood were fastened with rope and then attached to the body, and the base of the neck was fastened by four ropes. Thus they led it, one man in front, two behind another by the side with the ropes. After cutting the rope off the snare (the spring) the bird came to the ground. Whilst it was suspended above on the snare, the *kura*, or red-feathers, were pulled out from its sides to be used as plumes, together with the tail feathers there were twenty-four feathers in the tail, and two hundred from the sides of the two wings. The bird was thus led to the village, where everyone gathered to look at it. Then one man approached its side he was a very tall man of the Rua-tamore *hapu*. (Here the reciter Apaapa-o-te-rangi said, 'If I were to stand up and elevate my arms that man would have been taller than the height of my body and arms. It was thus explained by the old men of the Whare-wānanga.') The man's name was Rokuroku. When he got close to the side of the bird, it struck him with its left wing, and Te Rokuroku was killed right out. Then the bird was killed.

"The bird was called a 'Kura-nui' because of the *kura*, or red feathers, taken from its sides, the two hundred feathers mentioned hence 'Kura-nui.' And because it was Rua-kapanga who first discovered this bird it was called "Te manu-o-Rua-kapanga" (Rua-kapanga's bird). It was a very long time afterwards that the name Moa was heard of; it was not its original name; the only name it was known by at first was that given by its discoverer, 'Te Manu-whakatau' and 'Kura-nui.'

"The reason that the Moa disappeared was this: when Tamatea and the others arrived, he gave orders that the plains of the country should be burnt so that the land should be cleared. He said to the tribes, when they were travelling and came across clumps of bushes etc., they should burn them lest they remained as refuges for reptiles (i.e., *ngarara* and *moko-peke*—lizards; *taniwhas*—monsters), etc. All men consented to do this when they travelled; and hence died the numerous reptiles of this island through fire; and also the bird, the 'Kura-nui,' which is called the Moa. It died in the lakes and swamps; they fled to the swamps to take refuge for fear of being burnt; they fled before the fierceness of the fires; they fled to the deep parts; they fell over cliffs and died. This is the cause of the death of the 'Kura-nui,' through the fires. Hence the tribes say: it was the fires of Tamatea-ariki that killed the 'Kura-nui.' It was not thought (in those times) that the so-called Moa would be exterminated by the fire; it was thought they would have fled to the forests and have dwelt

* Tamatea-ariki-nui was the high chief of the migration that came here from Tahiti in the "Taki-timu" canoe, circa 1350, whilst Rua-kapanga and Toi-te-hua-tahi arrived about eight or nine generations previously.

here. When they were killed it was then understood that they were not forest-dwelling birds, but rather birds of the open and scrubby places. It was only when the *Tawa*, the *Karaka*, the *Matai*, and the *Pokaka*, were in fruit, that they entered the forests to eat of those fruits. In the evenings they came forth from the forests to the open, and stayed by the sides of the streams, lakes, and swamps. They were not swimming birds; if they came to a deep part, they floated there and then died—such was the way of that bird."

THE COCOANUT AND THE PEOPLING OF THE PACIFIC.

AMONG our recent exchanges is "Contributions from the United States National Herbarium," Vol. XIV., part 2, being the "History of the Cocoanut Palm in America," by O. F. Cook. This is the second paper by the same author on this subject, and contains further historical and botanical evidence to the effect that the cocoanut is a native of North-west South America. The author shows very completely that De Candolle was mistaken in supposing that the wide-spread palm was a native of Indonesia or Asia. If this contention is proved (as it seems to be), there are some interesting questions arising out of it in connection with the early peopling of the Pacific.

The author shows, we think conclusively, that the cocoanut does not propagate itself by accidental drift across the ocean. At any rate, if it ever does so, it would only be in cases where the drift is for very short distances. It follows, therefore, that the cocoanut has been spread over the tropics by the aid of man.

If so, it would appear probable that there must have been migrations from South America to the isles of Polynesia; and this theory the author maintains, but supposes it to have occurred in very ancient times. He says, p. 296, "The period in which the cocoanut was first carried westward across the Pacific was in all probability so extremely remote that shore lines and land masses may easily have been different from what they are now." He adduces some instances of the extent to which the South American aborigines carried their voyages in ancient times, but does not give any instances of their reaching the islands; indeed, it is probably impossible to do so from other than botanical evidence. We may remember, however, in this connection that the Easter Islanders relate that the ancestors of the "long-eared people" who were found in occupation of that island when the Polynesian people arrived there some twenty to thirty generations ago, are said to have come from some very hot country away to the east. And again, that Dr. Carroll holds that the Easter Island hieroglyphics are related to those of the Peruvian Quichua people. The Marquesanese have a tradition (according to Captain Porter) that they obtained their cocoanuts originally from some island or country called Ootoopoo (probably Otupu in modern Polynesian), lying to windward or eastward of that group.

Even if there had been such migrations from South or Central America to the Central Pacific bringing with them the cocoanuts, the probability is that the Polynesians exterminated the people when they overran the Pacific in the fifth and following centuries. There is little, however, to support this view of a prior population in the islands to be deduced from the well-preserved tradition of the present inhabitants, beyond the Easter Island story.

We think it quite possible, with the known powers of navigation of the Polynesians, that they at one time or other did extend their voyages to the coasts of America, and may have brought back with them both the cocoanuts and the *kumara* (or sweet potato). But here arises a question that the present writer feels unequal to solving, *i.e.*, 'Is the American cocoanut so nearly identical with that of Central Polynesia as to allow of its having been obtained from the former country within the Polynesian period, or, say within the last fifteen hundred years? Could the variations (if any) have become fixed within that period?' "

Mr. Cook himself adduces some evidence of the easterly drift of a Polynesian population to the shores of America. He says (p. 295), "As an indication that some of these expeditions from Polynesia reached the American continent, we may refer to the banana—a plant certainly a native of the Old World, and also widely distributed in pre-Spanish America. Balboa* found on his first expedition across the Isthmus of Panama a tribe of dark-skinned heavily tattooed people, with frizzled hair, which various historians have described as negroes, following a statement to that effect by Peter Martyr:—'There is a region not past two dayes iorney distant from Quarequa in which they founde only black Moores, and those exceedynge fierce and cruell. . . . ' Oviedo's much more detailed account of these people makes it apparent that they were not negroes. Peter Martyr's statement is in the nature of a casual report echoed from second-hand information. Oviedo's narrative was drawn up on the isthmus when he arrived in 1513, the year after Balboa crossed. It embodies the direct testimony of Balboa himself and other eye-witnesses of the event of his remarkable expedition."

"It is evident enough from Oviedo's account that the black frizzle-haired people encountered by Balboa were recent intruders and not ordinary Indians, but there is not the slightest indication, expressed or implied, that they were African negroes, who were quite unable to make voyages to America either by design or accident. . . . The Pacific, however, was the scene of a maritime activity,

* Balboa, the so-called discoverer of the Pacific Ocean in 1513. It is almost needless to say that Polynesian navigators had traversed large parts of this great ocean nearly a thousand years before Balboa saw it.

as shown not only by the Polynesians, but by the dark frizzle-haired Melanesian people who were extending themselves to the eastward and had reached not only Fiji and Tonga but Tahiti and the Marquesas. The place where these frizzle-haired people were found by Balboa was close to the Pacific Ocean and very far from the Atlantic."

Now this would be good evidence of the arrival of some Polynesians on the Pacific Coast of the Isthmus of Panama were the people described as "frizzle-haired." No true Polynesian is frizzle-headed in the ordinary use of the term, though the description would apply to the Fijians, a mixture of Polynesian and Melanesian. Nor could these people have been true Melanesians, for they do not tattoo, nor are they extensive voyagers like the Polynesians; unless, indeed, they were taken by the latter on their voyages as sailors and servitors—something that has apparently not been infrequent. We know that there were Melanesians (or half-bred Melanesians) in Ra'iatea Island, near Tahiti, as late as the twelfth century, if not later, and many things seem to point to their having been in Hawaii and Tahiti as late as the fourteenth century, when the great migration to New Zealand took place from the latter island. But these people had been taken there by the Polynesians, to whom they stood in the relation of serfs; they were not natives of those islands. Hence, one would be inclined to think that Balboa's "frizzle-haired" people of Panama were the crews of some Polynesian navigators who had crossed the ocean to that part. Were it not that none of the straight or curly-haired people are mentioned such as the Polynesians are.

The whole of Mr. Cook's paper (seventy-two pages) is most interesting reading, and no one who deals with Polynesian history in the future can afford to neglect it.

WHIRO AND TOI.

By HARE HONGI.

We have to apologise to Mr. Hare Hongi for the delay in publishing the following paper. The reason is this: we have a very valuable genealogical table from Rarotonga, collected from the best existing sources by Mr. S. Savage, which is probably the most complete and extensive ever collected from any branch of the Polynesian race; but it has not yet been published, simply because Mr. Savage has not had time in his busy life to provide the notes that are to accompany the table. Mr. Savage's table is important in regard to Whiro, inasmuch as it shows his connection with other Rarotongan lines, and, indeed, supports the table already printed (J.P.S., Vol. VIII., p. 48), and this reveals a somewhat different position for Whiro to that contended for in this paper of Mr. Hare Hongi's. The difference, however, between the Aitutaki account of Whiro's position (J.P.S., Vol. XII., p. 144) and that given by Te Ariki-tara-are of Rarotonga (J.P.S., Vol. VIII., p. 48) is not so great as to discredit either historian. In the lengthy history of the Rarotongan chief Tangiia (the full particulars of which have not yet been published), it is quite clear that Whiro was a contemporary of Tangiia, and from the context we may judge that the former was possibly one, it may be two, generations older than the latter, but this is uncertain. And as Tangiia, by the mean of many lines lived twenty-six generations ago, Whiro may have been by the same story twenty-eight generations back from the year 1900, and this brings him within three generations of Toi, whose position at thirty-one generations back from 1900 has been fixed with more certainty than most of these old Polynesians—see J.P.S., Vol. XVI., p. 182. In the time of Toi's grandson Whatonga, *i.e.*, twenty-eight generations back, there was a Whiro-nui who was present at a great canoe race held in Tahiti, when people from all the adjacent groups were present, even from as far as the Hawaiian group. Whiro-nui is no doubt the same as Whiro.

A further reason for delaying Mr. Hare Hongi's paper was the hope that Mr. Tati Salmon, one of our members in Tahiti, would have fulfilled his promise, made to us in 1897, and subsequently renewed, that he would procure from the best authorities in Porapora island, where Whiro (or Hiro) left descendants, the genealogical descent from and story of this Whiro. Unfortunately Mr. Tati Salmon entrusted this paper to private hands instead of to the mail, and it is now lost.

The interest in such questions as the above is the mutual light that traditions from various parts of the Pacific throw on one another, and the assistance that their accord renders in fixing definite dates in Polynesian history. In this respect Mr. Hare Hongi has rendered excellent service. We can afford to wait awhile to fix definitely Whiro's position.—EDITOR.]

IN order to open up the way towards as satisfactorily fixing a higher connecting point of genealogical history beyond that of Ruatapu (see Journal Polynesian Society, Vol. XIX., p. 87), we must pass on to discuss those apparently common ancestors Whiro and Tei surnamed Te Huatahi or Kai-rakau, ancestor of this Ruatapu. There is but one Toi of his place and period, so there is but one Whiro. Whiro, the great warrior-navigator, father of Tai Te Ariki, Piua-i-tahi, rangi, Marama-nui-o-hotu, and others. Any doubt as to the existence of another Whiro (or Toi) of a like period apparently arises in the many stories of the many descendants scattered about the various islands, and to the confusion through time and other causes in the genealogical lines. To gravely put forward the theory that this Whiro was deified after death as "god of thieves" is nonsense. Whiro, god of thieves (so-called), is one of the mythical sons of Rangi. He is lord of darkness and, incidentally, of death. As lord of darkness he is the antagonist of Tane, the lord of light. It is in his aspect as lord of death that this Whiro is stigmatised as being a "robber," for he is charged with having robbed us of our dear ones, and so as being the worst of robbers. (He is the original Whiro-te-tupua and Whiro-te-tawhito.) From that arises the term of *kaia whiro*, applied to a notorious thief or robber. But let us move on to more profitable discussions.

This human Whiro it is, then, who appears in Mr. Large's table (Vol. XII., facing p. 144) as "Iro-nui-ma-oata," the great ancestor of Ruatapu, whom Whiro precedes by ten generations. Here Whiro appears placed at an elevation of thirty-one to thirty-two generations ago, therefore as contemporaneous with Toi. Now, by most New Zealand lines, the descent of Ruatapu is directly through Toi (for representative lines see Journal Polynesian Society, Vol. VII., facing p. 40). But it is generally inferred that Whiro has a place on the same line—that remains still to be proved. The fact that by Mr. Large's table Whiro holds such a position makes the point interesting; it is worth following up, if only for the reason that in this Whiro discussion we are apparently working towards a common elevation, which is not quite the case at present with reference to Toi.

To that end I present a portion of a very ancient Nga-Puhi *karakia*, a ritual which is known as "*Te pure-tupapaku*," or, the purification of the dead. The *pure* is very lengthy and contains many divisions. It was chanted by the officiating priest when on the way to the burial of a distinguished chief; also when the bones of such were exhumed and removed, as was the ancient custom (*hahunga*). I give that portion of the division which is known as *te umu-kaha*, *te umu-tane*—which may be rendered, *power* issuing in the *male* line:—

Tena te umu
 Te umu ka whangai (mo te umu-kaha tena)
 Te umu koi runga
 Koia Mouriuri
 Koia Morekareka
 Koia Morakitu
 Koia Whiro (Whiro the great)
 Koia Toi (Toi the great)
 Koia Apa
 Koia Rauru
 Koia Whatonga
 Koia Rutanga
 Koia Rongomai
 Koia Tahatiti
 Koia Ruatapu (Ruatapu here)
 Koia Rakei
 E Puhi-moana-ariki e
 E Tama-ki-te-ra
 Tena te umu
 Te umu kai whangai.

(In that formula females are omitted, as also are males of little note or who had lost *mana*.)

In that ancient *karakia*, then, we find Whiro and Toi placed together, and as ancestors of Ruatapu. It is not here claimed that Whiro is the father of Toi, but it is recognised as a teaching that Whiro *precedes* Toi, and it is not a singular instance. The point that I wish to press is this: if it were held by these native authors and authorities that the plane of Whiro is near that of Ruatapu, they would not assign him in all seriousness to a plane contemporaneous with Toi, or some ten generations *beyond* his true position.

It is just here that Mr. Large's independent table comes in to support the position. For, to sum up, Toi most assuredly precedes Ruatapu by ten generations; the evidence on that point is abundant and conclusive. Mr. Large shows Whiro to precede Ruatapu by ten generations. Finally, in the old *karakia* before us, Whiro and Toi are shown to be contemporary and as ancestors of Ruatapu. While admitting that this does not definitely dispose of the matter, one may urge that, from what is at present known and accepted, it is useless to argue that both parties to this agreement must be wrong.

I now proceed to show that the parties to this agreement also agree on quite a large number of other points concerning Whiro, the individual members of his family, male and female, and their doings. And I do so as further showing the thoroughness of Maori preservation of ancient traditional facts, a thoroughness which embraces most minute details.

For this purpose I first present a digest of Mr. Large's story of Whi (Vol. XII., pp. 135, 137-8).*

Tautu, the son of Iro (Whiro, in Maori), was murdered by the Ati-puna. Owing to this, Iro decided to crush the Ati-puna. His first step was to send his daughter Pio-ranga-taua with certain instructions to her brother Tai-marama, who apparently dwelt in the district of the offending Ati-puna. The girl-messenger's errand was evidently of an extremely perilous character, for on the way she had to defend herself against the Ati-puna men, with a weapon (mark well) improvised from *ara* wood. With this weapon she slew two Ati-puna men, thereby succeeding in eventually reaching her brother. While acting as a wife (which also mark), she proceeded to impart to him the instructions of Iro their father.† The plan of attack on the Ati-puna was at once cunningly arranged by Marama, and the sister having returned in safety laid it before Iro. Thanks to the chivalrous conduct of this brave girl the plan proved successful, the Ati-puna being completely surprised and were helplessly crushed; those who escaped fled to sea, and "the land passed entirely into the hands of the Ati-Iro. Hence the name 'Marama-warrior-of-Enuakura.'"

Now, that story with the merest variation of terms is briefly, yet none the less completely supported by Maori tradition. Not only so, but the Maori text particularly acknowledges the heroic conduct of the sister by recording that "the glory of splendid conquest rested with her and not with her brother," Marama-the-warrior-of-Whenuakura notwithstanding.

Here are the references drawn from two old epics, the full texts of which, though widely known, I am prepared to send in to the JOURNAL if needed ‡:—

1. "Ko te Tawhiti ko Karihi (reputed brother of Tawhaki)
Ko te wahine i a Marama (the *acting wife* of Marama)
Ko Whatonga i mua" (grandson of Toi).

Further on we come to this:—

2. "Ko Tane-ma-toe-rangi
Ko Pera-nui (a son of Whiro, which see later)
Ko te *ara* o Hinga (name of the sister's weapon, see later)
I tu ai te peka (by which the branch was pierced, by her)
I te turanga parekura (at the general slaughter)
Ko Marama-nui-o-hotu (Marama, this son of Whiro)

* The scene of this story is probably laid in Ra'iatea Island.—EDITOR.

† For fear that this incestuous intercourse should be thought to be a Polynesian custom, it is as well to state that the brother did not recognise Pio as a sister.—See the original Vol. XII., p. 138.—EDITOR.

‡ We should welcome the full text with Mr. Hare Hongi's translations.—EDITOR.

Te tini o Ue-tahi taia Pera-nui (the many Ue-tahi having murdered Pera-nui)

Kahore te peka i riro

I te Hau-tama-tane (the glory of victory did not rest in the male)

I ta te tungane (in the brother, that is)

Ki Tai-parae-roa (whose weapon was Tai-parae-roa)

Riro ke te peka (on the contrary the glory)

I a te tuahine (rested in that of the sister)

I Hinga-ki-te-manowai (with the weapon Hinga-ki-te-manowai)

I ta Piua-i-te-rangi " that of Piua-i-te-rangi. (" Pio-rangataua.")

From another epic I present an extract which makes our evidence complete:—

3. "To whare taua (ancestral armoury)

Ko Pou-o-whiti (named Pou-o-whiti)

I maua e Whiro e Tai-te-ariki (whence Whiro and Tai-te-ariki took)

Ko Tai-parae-roa (the weapon, named Tai-parae-roa)

Ko Hinga ta te tuahine (that of the sister was named Hinga)

He pukai tangata (a heap of slain men)

Na Piua-i-te-rangi " (by Piua-i-te-rangi).

It is difficult to conceive of a more striking agreement occurring in two historical stories of such a remote period, whose narrators, too, have continued to dwell in widely removed countries. The principle actors and incidents of the one story are cited, nay particularised, by the other. Such a minute detail as that of the *ara* wood, of which Piua's weapon was made, is duly found recorded by the Maori: "Ko te *ara** o Hinga." That *ara* the Maori has been unable to explain; it had become lost by time. A noticeable variation is that whereas by the one story it is the many Ati-puna who slay Tautu, son of Iro; by the other it is the many Ue-tahi who slay Pera-nui, son of Whiro. The Maori record, too, implies that Tai-te-ariki (that other well-known son of Whiro) was present at this particular conquest.

Premising that in order to discount the historical value of such accordance as we have here, it is necessary to prove a modern imitation, wholesale appropriation or a collusion of the worst kind, let me urge that each party to this agreement is apparently very closely acquainted

* The *ara* tree, in Rarotonga and the adjacent isles, is the *Pandanus odorisima* of the botanists, and according to the letter changes between Maori and Rarotongan, should probably be *whara* in the former dialect. It is probable that the Wharawhara (*Aslelia*) of New Zealand derives its name from the similarity of its leaves to the *ara* of the islands.—EDITOR.

with, and very well informed in his subject. On that account they are apparently to be regarded as being more reliable and conclusive than are the most elaborate stories of the ordinary kind. Mr. Large's mention of "Tama" (spare us from the inexcusable phonetic horror "Iseraela") in furnishing these records, has done our cause a very distinct service.

I conclude with some general observations which bear upon, and arise in the genealogical position of Whiro, its supreme importance being my excuse for lengthening what I had intended as a brief essay.

In the Rarotongan genealogy published in the JOURNAL (Vol. I., pp. 25-7), "Iro" appears at an elevation of forty-five generations. From our present knowledge we regard that portion of the genealogy as being somewhat inflated, although the accompanying text is precise and very full. On the other hand, a Tahitian "Hiro" genealogy appears in the JOURNAL (Vol. II., p. 26), which places Hiro on a plane of but twenty generations ago. This genealogy is of little use to us, for it is very obviously a compression of a more extended line. Its practical purpose is apparently the setting out in detail of the family descendants of Tamatoa I. (who lived but seven or eight generations ago), and that it does well enough. For the rest its Tawake-ariki (Tava'e-ari'i) belongs to thirty-three generations since belongs to a plane some thirteen generations, at the least, earlier (Vol. VII., facing p. 40). And, its representative head "Uru," of thirty-five generations since, belongs to a period which precedes man himself. An adequate study of the subject will evidence that the Uru under notice, placed at the head of a table without any pretensions, is but a contraction of "Ngunguru," and that Ngunguru its proto-type, is but a contraction of "Ngaugana." These, again, are but contractions of Tawhito-rangi-ngunguru and Tawhito-rangi-ngangana (*ibidem*, Tupua-rangi and Tawhito-rangi), and apply not to the human but to ancestral forces of nature. Uru and Ngana (contractions merely) appear at the heads of various genealogical tables, but not with greater frequency than does Rangi, Rongo, Tane, Tu, Atea, Tangaroa, Ru, Nuku, Papa, Tumu, and the host of other ancestral personifications of Nature-forces. Any one of these is proper to grace the head of a genealogical table as indicating man's *origin*—Rangi and Papa, for instance, or, the Sky-father and Earth-mother—which embrace all the rest. That being understood, I will address myself to a discussion of the Uru (and inevitable Ngana) under notice. If I desired to cavalierly dispose of the question as to the incongruity of assigning to Uru the plane of but thirty-five generations ago, I might refer to the JOURNAL (Vol. I., p. 25) and say: "There! there is Uru (Taito-rangi-ngunguru) on the more fitting plane of seventy-one generations." I prefer to invite discussion, and therefore proceed along a different line, in this manner.

Ngunguru and Ngangana, or, Rumble and Flare, represent the *mahe* elements; and *Fire*, of which Te Pupū and Te Hoata, or, Bubble and

leam, represent the female elements; and *Water* (*ibedem*, Te Hihiri and Te Rarama). Then, "why ancestors?" you ask. The proposition is a simple enough one, and particularly well known of the ancients; but for Fire and Water, man could not exist. For his existence man is indebted to Fire and Water. Fire and Water are the forerunners; in other words the ancestors of man. There we have it, and so it is that Uru and Ngana, Te Pupu and Te Hoata, very properly find a place in a table which professes to give the origin and descent of man. But, and this must be insisted, Uru is not a human ancestor. Who, for instance, has ever heard of this Uru (or Ngana) living somewhere as a human being, or doing a human act? Whereas as one of the first principles of origins of man's being, we may recognise him anywhere. Such matters have, forsooth, to be thus minutely explained.

They who seek further information are referred to the typical examples published in this JOURNAL (Vol. IV., p. 129; Vol. XII., p. 144, etc.). If those do not prove sufficiently informing to the inquirer, it is useless to seek that enlightenment elsewhere. To proceed:

The stories relating to Whiro, Tangihia, and Tutapu, and to an adoption by Tangihia of Tai-te-ariki, apparently find no response in New Zealand. This is a very curious fact which requires explanation. And "Pa" is not Tai-te-ariki—Journal Polynesian Society, Vol. II., p. 277.)* One does not care to enter into a matter which thus seems peculiarly to belong to the Central Pacific. One would merely suggest that in those stories there exist evidences which appear to confound Whiro with Karika. If that proves to be the case, therein lies the explanation, for Karika apparently finds no important place in our New Zealand traditions.†

In our Maori references there occur particulars which connect Whiro with the people of Tonga-nui and of Eromanga (? New Hebrides). Any traditions from those places concerning Whiro would be of great interest and service. Are any Eromanga evidences extant concerning their ancient chief Ve'a, or Weka? If there are such available I can very readily supplement them from ours.

In Vol. XII. of the JOURNAL, p. 144, verse 5, of the heroic song in honour of Whiro runs as follows: "Taku tama e: E Torea: E Torea hinei koe na Ahatonga." Does this Ahatonga refer itself to Whatonga, grandson of Toi? Whatonga, Hatonga, Atonga, is known in the Central Pacific. Reference is found in the JOURNAL, Vol. IV., p. 99, *et seq.*, and a genealogy is given on p. 129. It is interesting to observe therein

* The Rarotongan family of Pa are, nevertheless, the descendants of Tai-te-ariki.—EDITOR.

† If Mr. Hare Hongi were acquainted with the full stories of Tangihia and Karika, he would not suggest that the Rarotongans ever confuse Whiro and Karika.—EDITOR.

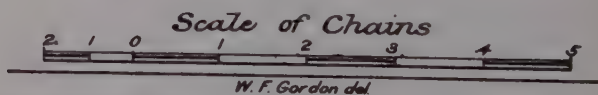
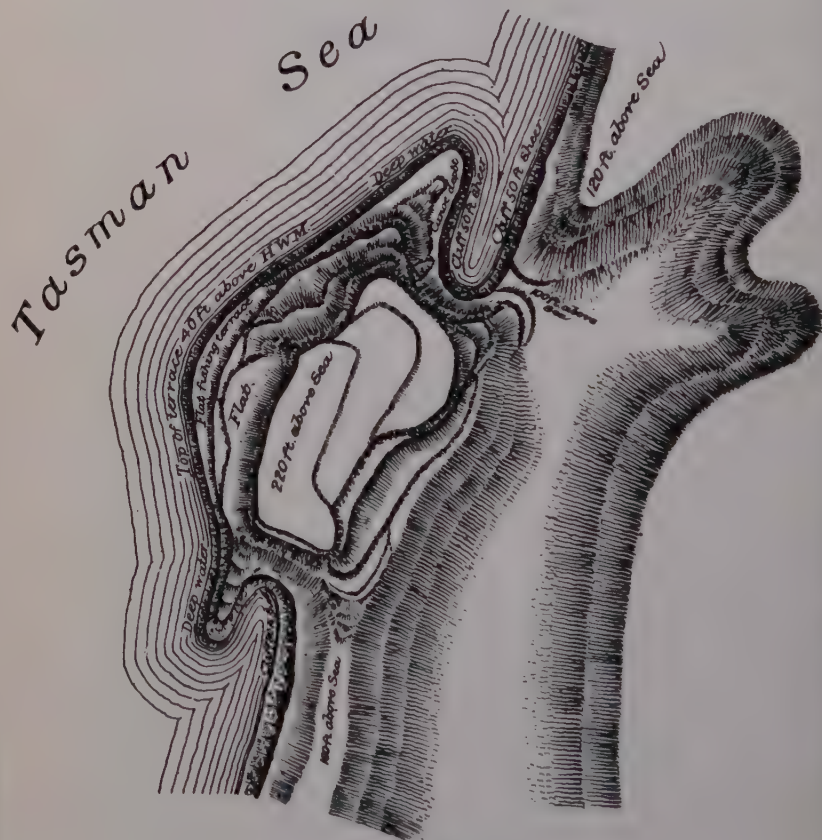
the record of: "Rata with Atonga, Iro and Karika, being chiefs Savaii." Another noticeable reference occurs in this JOURNAL, Vol. IV p. 279, as follows: "Enquire of King Ta'ihia and his father Tai-te-ariki and of Tautu, the friend of the king, about these things." It will be seen by the context that the King Ta'ihia referred to here is none other than Tangihia, the foe of Tutapu. That being admitted, we proceed to notice the names of Tai-te-ariki and Tautu occurring in the sentence. In these we recognise the sons of Whiro, whom we have been discussing. Now, the curious point about this sentence is that Tai-te-ariki is distinctly referred to as being the father ("*metua tane*") of Tangihia. As that fact is directly opposed to the statement that "Tai-te-ariki was the adopted son of Tangihia," the question arises, which is right?

Map N^o 10

Otumatua Pa

Ngatitama Tribe

Sketched by W. H. Skinner



THE ANCIENT FORTIFIED *PA*.

By W. H. SKINNER.

THE Taranaki coastal district, extending from the Mokau River in the north to Waitotara in the south, is recognised by authorities on such matters as being pre-eminent the centre or home of the ancient New Zealand *pa*, or fortified village builder. The remains of scores, we might almost say hundreds, of these ancient strongholds are still to be seen scattered throughout the West Coast district (Taranaki) of the North Island. The great isolated cones of the Auckland Isthmus, scarped and counter-scarped from base to summit by the ancient tribesmen of the isthmus, overshadowed by their bulk and commanding presence, as it were, these prototypes of Taranaki; but what these lack in bulk they make up in numbers, and the ingenuity exercised by their architects in turning to the best and most ingenious uses the sites selected for the tribal citadel. Nowhere in the Dominion are to be found so many and such excellent specimens of the *pa*. The Whakatane district, in the Bay of Plenty, alone approaches, but does not exceed, this district in the number of *pas*.

The Polynesians loved the sea, and the local branch of the race remained true to its old love. Every suitable headland, island, or projection, along the coast of North Taranaki in particular was adopted at some time or other in the tribal history as a site for a *pa*, or village. At all times the *pipi* (cockles) or mussel-beds were available, and provided a never-failing supply of food, whilst in the season the fishing fleets were launched forth with great ceremony to the tribal fishing grounds; and those keen sportsmen and close observers of nature scarcely ever failed to harvest a plentiful supply of the Maori's greatest delicacy.

The fortified *pa* seems to have been a very ancient institution in New Zealand, and especially on the Taranaki Coast. We learn from reliable tradition that the real *tangata-whenua*, or original inhabitants of the country, who were found in occupation on the arrival of Toi-te-huatahi from Eastern Polynesia in the middle of the twelfth century, were in the habit of building fortified *pas*; indeed, they seem to have introduced the fashion and put it in practice soon after their arrival on this coast. This ancient people, who came, no doubt, from

the Western Pacific, are said to have first made the land at or near Nga-Motu (the Sugar-loaf Islands), and made their first settlement in the neighbourhood of the Urenui River. They are accredited with the building of the following old *pas*, which are still in good preservation, having no doubt been kept in repair until their abandonment in the early years of the nineteenth century: Maru-wehi, Poho-kura, Okoko, and others, all on the banks of the Urenui River.

In the "History of the Taranaki Coast," recently appearing on these pages, allusion has been made to many such *pas* whilst dealing with the history of the various tribes. It is now proposed to describe in detail, so far as we are able, a typical ancient fort, and for this purpose have selected the O-tumatua *pa*, a stronghold of the fighting Ngati-Tama tribe of Northern Taranaki. This *pa*, a plan of which accompanies this article, is situated on the sea-coast about one mile south of Puke-aruhe—thirty-five miles north of New Plymouth—and was the advance post to the south of the tribe, as was the Kawau *pa* so often alluded to in this JOURNAL, to the north. But, unlike the more celebrated fort, its position did not command and completely dominate the great highway of the West Coast, as by skirting the foothills, a mile distant, an advancing or retreating *tawa* could ignore the inmates of O-tumatua. On the other hand, the *tihi* or *toi* (summit) of this *pa* commanded the most comprehensive view of the coast line of any of the numerous *pas* along the coastal belt. From Mokau in the north, twenty miles, to the Waitara and Puke-rangiora in the south, twenty-five miles, all the coastal *pas* in detail, and many of the inland positions also, were clearly discernable; and consequently from this centre the signal fires from the Kawau, warning the tribe of a threatened raid of the northern enemy, were repeated to the numerous forts and villages southward, enabling precautions to be taken for meeting the enemy or for sending reinforcements to assist at the front.

The *pa* of O-tumatua (which, by the way, must not be confounded with another celebrated *pa* of the same name, situated on the sea-coast six miles south of Opunake, in the country of the Taranaki tribe) is situated on an isolated hill or dyke, rising from the sea-cliffs, which here drop sheer into deep water, to a height of about two hundred and twenty feet above sea level, and eighty to one hundred feet above the general level of the surrounding country, from which it is separated by a shallow valley (see plan attached). The hill has been scarped out as usual, with terraces, on which were built the houses—the principal chief and his family occupying the summit (*tihi* or *toi*)—and which was the stronghold or keep of the *pa*. It is possible that on the flat summit, which measures about fifty yards by twenty yards, was also situated the *marae*, or open plaza or square of the town, where meetings of the tribe were held to discuss important questions; where guests were received and the returning war-parties welcomed; and all important

unctions held. It is more likely, however, that the *marae*, in this case, was situated at the head of the shallow valley, already alluded to, the gentle slopes rising on either side forming a natural amphitheatre, and lending itself to the purpose, from which situation the whole people could enjoy an uninterrupted view of the various ceremonies. We know that the *marae* of many great *pas* was situated outside the fort itself.

Each terrace was protected by wooden palisades, made of the stems of trees of a considerable size firmly secured together by cross beams by means of lashings made of the *aka* vines of the forests, with here and there larger posts, named *tumu*, prepared with more care and which projected above the line of palisades, being carved with conventionalised human figures of the ordinary kind, hideous in appearance and intended to instil fear into the beholders. Instances are known where a human victim was buried at the foot of each of these main posts—usually slaves taken in battle—but it is not known whether this custom obtained in the case of O-tumatua.*

On the outside line of palisades there were gateways here and there, called *waharoa*, which could be closed at will, and were so arranged that no direct attack could be made on them, for they were defended by short outside, semi-detached lines of palisading directly in front of the gateway, obliging anyone entering to approach the gate from right or left, and thus exposing them to the spear thrusts of those inside the main palisading. The main gateway and entrance to O-tumatua was at its north-east angle, and at the lowest point of the outworks of the *pa*, and close to the edge of the sea-cliff near to the spot marked "100 feet above sea" on plan, the approach being between the curved outlying double bank and trench (palisaded), as shown on sketch. It will be seen at once that the site selected for the main gateway was well chosen, as being most difficult for an assaulting party to gain an entrance from here to the *tihi*, or citadel, and as lending itself for defence at many points along the line of passage-way up to the *tihi*. This passage-way skirted along the bottom of the northern face of the *pa*, a very steep, almost perpendicular hillside, forty to fifty feet high, and the edge of the sheer sea-cliff. Projecting over and commanding this passage-way from above would be the *taumaihi*, or fighting stages, well stored with stones of various sizes for hurling down upon the head of the enemy should they succeed in gaining an entrance through the main gateway. These *taumaihi* were also built at suitable angles and projections of the outworks of the *pa*, and were a special feature of the great fighting *pas* of the mid-Taranaki tribes.†

* See Journal Polynesian Society, Vol. XX., p. 15.

† See Journal Polynesian Society, Vol. XII., p. 211, for an illustration of such towers built by these North Taranaki tribes during their inter-tribal wars at the

The inner palisades were provided with openings for passage, which were barred with a low line of palisades—*pua-kainga*—over which the inhabitants passed by means of notched logs placed on the slant like ladders.

In nearly all *pas* the water supply was usually a matter of difficulty and it was the first aim of the besiegers to cut off this supply and thereby reduce the besieged *pas* to terms. Many a tale is told of the extremities to which *pas* have been reduced on this account. A very romantic story in connection with the siege of the Whakarewa *pa*, near Cape Egmont, will be found in "The Taranaki Coast," p. 245, which hinges on the suffering of the people from thirst. In the case of O-tumatua, however, the people luckily possessed a never-failing spring of beautiful, cool water running out of the seaward slope of the hill within the *pa*, just above the "flat fishing terrace" shown on plan. The water was led into and collected in basins hewn out of the hard sandstone rock, upon which the *pa* rests.

The terraces—*maioro*—on the top of which the palisades were erected are of varying heights, ranging from about fifteen to twenty feet in the main walls, to from six to ten feet in those of minor importance lying within the greater outworks, and were originally almost perpendicular. Outside the principal lines of palisades, at the base of the *maioro*, deep ditches were dug, which added immensely to the strength of the defences. In some well-known *pas*, these fosses are of enormous size, causing wonder at the amount of work executed by aid of the old wooden *ko*, or spade, often in a soil so hard that Europeans would be obliged to use pick-axes in excavating them. The palisades themselves were frequently built on a bank a few feet high, running along the top of the terraces.

On the upper terrace would be the *Whare-runanga*, or Council-house, used also as a guests' house, besides the houses of the principal families of the *pa*. There is no occasion to describe the nature of these houses, for full descriptions of the better class of these are to be found in the Journal, Vol. V., p. 145, by the Rev. H. W. Williams. The closely related families lived together, usually within a sub-enclosure within the *pa*, in which were frequently several houses. Near each families' quarters were the underground *ruas*, or pits, in which the *kumara* and other stores were preserved. These *ruas* are a prominent feature in all Taranaki *pas*. They were usually six to eight feet deep and eight to ten feet wide at the bottom, but narrowing upwards to the entrance, which was about two feet square, lined with slabs of the fibrous matter cut from the *Whēki* tree-fern, which would last certainly over one hundred years. It was only the square upper part of the *rua* that was

Chatham Islands in 1839. These, of course, were used for musket firing, but did not differ materially from the original type.

lined to a depth of eighteen inches or two feet. The *rua* mouth was covered over with slabs of the same tree-fern. Sometimes the store-houses were sunk in the ground three or four feet, and the whole covered with a V-shaped roof made of slabs, and outside them a covering of earth. Again, there would be other kinds of store-houses (*patakas*) built on piles, sometimes on tree trunks twenty feet in the air, frequently very handsomely carved and painted red with *kokowai*, or oxide of iron. In these were stored arms, utensils, fishing-nets, and other valuable property. The people of the Taranaki Coast, however, did not excel in house carving, like the tribes of the East Coast and Bay of Plenty, of whose handiwork two beautiful examples are to be seen in the *patakas* in the Auckland Museum.

On the lower terraces of the *pa*, near the sea, would be seen long lines of stages (*whata-mango*), on which were dried the shark, *mango*, to serve as winter provisions, and to be given in exchange with the land or bush-dwellers for the *tuna* (eel).

It is somewhat difficult to estimate what the population of a *pa* of this size would be. If we say from five to seven hundred it would probably be about the mark. This number would, of course, be greatly increased in time of war, when all those who lived at their distant cultivations would be gathered into the fort.

With regard to the canoes (*waka*) which were such an essential in the life of the Maori, it is hard to say now where these were "docked," situated as O-tumatua was. It was impossible that they could be hauled up from the sea-level to the lower terraces of the *pa*, excepting possibly the smallest of *waka*. It is highly probable that in this case they would be accommodated at the excellent landing place and canoe shelter at the mouth of the Papa-tiki stream, overlooked and protected by the great Puke-aruhē *pa*, occupied by their fellow-tribesmen, a short distance to the north, or at the Whakarewa *pa*, at the north end of the Vaiti beach, a mile to the south.

All signs of houses, palisading, or other woodwork having disappeared from O-tumatua, it is impossible now to give the sites of certain particular parts of a *pa*, such as obtained in all of them; but we give below a description of a few features that were common to all *pas* formerly.

The main gateway (*waharoa*) of a *pa* was, of course, in the outer line of palisades and was usually handsomely carved. From it a main street or way, often very narrow, led through the *pa*, and this was called the *riuroa*. There were narrow crossways leading from the *riuroa* to give access to other parts, which were called *riuroa-mataiti*, and from these access to the different divisions of the *pa* where the family groups lived, was secured through the sub-palisading by stiles, called *pua-kāinga*, with steps cut in inclined logs. The double palisading often found; especially in modern times, on the outside defences, was

called *aparua*, and the outside and lowest of all the lines of palisades was called *pekerangi*; the inside one in the double line was called *kiri-tangata*. The wall was called *parepare* (*maioro* in the older form of *pa*), and the narrow space between the *kiri-tangata* and *parepare* was called the *taitai*. The usual slope or glacis outside the *pekerangi* was called *tahitahi*. In modern fortifications where the double line of palisades was used, the latter were pierced for firing through, and these apertures were called *whakarua-kotare*. The top of the *parepare*, or bank, on which the two lines of palisades stood, was called the *huka*. The gateways were supported by huge posts, carved and painted, called *tukuaru*, and the tall posts projecting above the palisades, and generally carved with grotesque heads, were called *tumu*.

The *ariki*, or head chief of a *pa*, was, of course, very *tapu*, as were all belonging to him. He had a small *pataka* erected near his house, called a *pu*, in which were kept preserved birds, human flesh, etc., etc., only to be eaten by him. This kind of storehouse had only one opening on which it was stuck like our pigeon-houses. In the same manner that pertaining to the priest (*tohunga*) was equally sacred. His storehouse was named an *ipu*, but had two supports. Near his residence was a small enclosure fenced around with high posts, in which was an erect pillar called *Te-pou-tapu*, in the form of a canoe-end fixed in the ground. This was the sacred place of the *pa*, the *tuahu-tapatai*, sacred altar; in this enclosure only the priest entered, except when for any purpose some one of the people desired the aid of the priest; under such circumstances he was allowed within whilst the incantations (*karakia* or ceremonies) were going on. This sacred spot or pillar was also called *pou-whakatipua*, or *pou-whakakikiwa*. When, however, the sacred spot or pillar, the *pou-tapu*, is situated near the *waharoa*, or main gateway, as it should be, then near it was kept the *waka*, or receptacle (usually a wooden box), in which the emblem of the particular god (*atua*) of the tribe or *pa* was kept. And it was from this sacred enclosure that the priest addressed the people when the will of the gods required to be made known. There was a particular kind of receptacle called *kawiu*, a *pataka* on a pole, where the *waka* of the god was kept (An excellent specimen elaborately carved in spirals, of the *waka* referred to, is now in the New Plymouth Museum.)

There was also a latrine provided in a *pa*, usually called the *paepae-whakariro*, or *paepae-hamuti*, also *paepae-o-whaitiri*, etc., within which were concerned some important ceremonies of initiations. A tree projecting out over an out-of-the-way corner of the fortification, or over the edge of the cliff on which the fort stood, was often selected or used as the latrine.

In many *pas*, particularly those situated in more or less flat country, there was a high tower of wood erected near the main entrance, called a *taumaihi*, from which the watchman could observe the approach

anyone. These towers had two or three, sometimes more, stories floored with poles, and large quantities of stones were stored in them to cast down on an enemy, as already described.

The *pa* was likened to the human body in its names of parts; as for instance: the part near the main entrance, the *waharoa*, was named the *moke*, or head; the main way through the *pa* was the *iwi-tuaroa*, or backbone; the flanks, *kaokao*, were the right and left-hand sides of the body, etc.

The cooking houses were kept quite separate from the living houses, for all food was considered contaminating and a defilement to the *tapu* of the dwellings. These cooking houses were called *kauta*, and were roofed sheds with open sides, but as the firewood was stored along the open parts, they formed rough walls when the place was fully stocked with wood. As a rule, these houses stood on the lower terraces, or even outside the defences. Within them were one or more Maori ovens (or *hangi*), with heaps of stones, which, when heated, cooked the food.

NOTE.—After this paper was written, a copy of "The Dominion Museum—Bulletin," No. 3, was received, and this describes very fully a *pa* built for the International Exhibition held at Christchurch in 1906, which article describes very fully that particular *pa*, and, gives much information about the ancient *pas*. The article is very fully illustrated. It was written by Mr. A. Hamilton, the director of the Dominion Museum, and by Mr. James Cowan, with supplements by Dr. Te Rangihira, all members of this Society.

NOTE 2.—It is stated above that the receptacle in which the emblem of the god was kept is called *waka*. Now *waka* also means a canoe, a vessel (a ship in some parts). Compare the following from Prof. A. H. Sayce's "Fresh Light from the Ancient Monuments," p. 35: "It must, however, be noticed that the shrines in which the images of the gods were carried in Babylon were called 'ships,' and that these ships corresponded with the ark of the Hebrew Tabernacle."

NGATI-WHATUA TRADITIONS.

No. 1.

NGA KORERO O MAHANGA.

I tuhia e TAMATI WHAKATARA, i Dargaville.
21st October, 1892.

(He mea tuku mai na Revd. Hauraki Paora.)

KO tenei tangata ko Mahanga, no Wai-mamaku; ko tona kaini tena, a puta noa mai ki tenei takiwa katoa, ki Te Wairoa no. Ko te tane tuatahi tenei a Wai-heke-ao i moe nei i a Hau-moe-warangi nei. I noho a Mahanga ki Maunga-nui, a, me Tutaki hoki i a ia noho ana. Ko te mea hoki i noho ai a Tutaki i a ia, e moe raka tana tamahine—a Wai-heke-ao i a ia i a Mahanga. A, i muri, i etahi wa ka haere mai a Tutaki, noho rawa mai i Ao-roa. Ka timata e ia i noho i taua pa i huaina ai nona, tena i muri i tena wa ka haere ano a Tutaki i a Mahanga e noho rawa atu i Manga-nui. Ka noho na i reira a, tae atu ki teteahi wa, ka haere mai a Tutaki raua ko tona tamahine ko Wai-heke-ao kua wahinetia ra hoki ma Mahanga. Te take i riro i a ia, i a Tutaki, tona tamahine, koia tenei: I to Tutaki haerenga atu kia kite i tona hunaonga me tana kotiro, i a ia e noho ana i reira teteahi ahiahi ka tono atu a Mahanga i a ia kia haere ki te tiki wahine. Ka haere ia; a no reira ka whakaaro a Tutaki he mahi hē tenei me tona hunaonga ki a ia, he whakaiti. Kahore i roa i muri iho i tena na ka mea atu a Tutaki ki tana tamahine, “Hoatu! ka haere taua, ki te mau atu i oku kakahu.” Hua noa te whakaaro a Mahanga he haere noa ano taihoa ano ka hoki mai. A haere mai nei raua ka tae mai i Horehore; ka ki atu te kaumatua nei ki te tamahine, “Hoatu taua kua e hoki.” Na ko te rironga rawatanga atu tena o Wai-heke-ao te mahuetanga i a Mahanga.

Ka whakawhiti tonu mai raua i te awa o Te Wairoa, a tae tonu mai kia haere tonu atu whakararo te haere ki Maunga-nui, a noho rawa atu i Moeatoa. Ko Tutaki anake tenei raua ko tana tamahine, ko Wai-heke-ao. Ko Mahanga kua hoki kua mahue atu ra ano ke i Manga-nui. I a Tutaki e noho ana ki Moeatoa, katahi ka puta atu nga tangata o te pa, o Moeatoa—o te pa o Tutaki—ki tatahi ki te one

e te wahine nei, me Wai-heke-ao. Ka ahu ake te haere whakarunga ki, ki te takiwa ki to Hau-moe-warangi nei pa. Ka puta atu ano hoki nga tangata o tera pa; katahi ka kite i te tira tangata raka e haere ake. Ka tutakitaki enei ki era; katahi ra hoki ka matakitaki nga tangata o to Hau-moe-warangi nei pa ki tera. Ko Mahutu te ingoa o Hau-moe-warangi nei pa.

Katahi ka korerotia e te iwi o Hau-moe-warangi to ratou kitenga i tetahi wahine i roto i te iwi o Tutaki i kite ra ratou i te one i Ripiro, a ano te pai o tena wahine, kahore he wahine hei rite mo te pai. Katahi ka whakaaro a Hau-moe-warangi, kowai ranei tera wahine. Katahi ka whakaaro te ngakau, ki tana mohio ko te tamahine a Tutaki. A, i muri, i etahi ra katahi ka whakaaro a Hau-moe-warangi me haere ki Moeatoa, ki te pa o Tutaki raua ko tana tamahine ko Wai-heke-ao. Katahi ia ka haere, a, ka tae ki te pa nei, ki Moeatoa. Ka noho i te whare, a, ahiahi noa; ka whakatika a Wai-heke-ao ki te whariki i te whare; e rua nga moenga i whakapaia e ia kotahi i tetahi taha o te whare, kotahi i tetahi taha. Ka noho nei a Hau-moe-warangi i waho, a ano ka tino ahiahi noa. Katahi te tangata nei ka haere atu ki te whare. No te tatanga atu katahi ia ka titiro atu, a, e rua nga moenga i te whare. Katahi ka puta ake te whakaaro o te tangata nei, a, mona pu ano tetahi o nga moenga. No te urunga atu ki roto i te whare, ka tohungia ai "Tera te moenga mou." Ka moe a Hau-moe-warangi, a, ka whakaranga ake, a, ka mea "Ka mate wai hoki au!" Ka rongo atu a Tutaki ka mea atu ki te tamahine, "Tikina he wai mo te tangata nei." Katahi ka tikina e Wai-heke-ao he wai. A, i muri tata ano i te tamahine ra, ka whakatika a Hau-moe-warangi; ka puta atu i te whare, a tutaki i te wahine ra e hoki mai ana me te wai. Ka inu atu te tangata nei i te wai, he mea kokohurangi te inu, me te neke haere te tangata nei, me te tuku hoki i te wai kia rere ana, kaore e inumia ana. Ka tawhiti noa ano, ka tahi ka hopu atu ki te wahine ra, ka mauria, a, ka tonu atu ki tona pa, ki Mahutu, a, ka moe i a ia a Wai-heke-ao.

A, no te rongonga a Mahanga kua riro i a Hau-moe-warangi taua wahine, katahi ka whakataka mai i tana ope rapu utu mo taua wahine. He homaitanga o te ope a Mahanga, ka horo ko Aoroa, ko te pa tuatahi o Tutaki. Ka patua nga mea i patua, ka hopuhopukia oratia nga mea i whakaorangia hei tau-rekareka.

Te rongonga o Hau-moe-warangi i te parekura o te pa nei, o Aoroa, katahi ka whakataka tana ope, ka haere mai ano i tona pa i Mahutu, a whiti i te awa o Te Wairoa. Ko te pa o Mahanga i tenei wa kei Maunga-raho; katahi nei ka hoatu te ope a Hau-moe-warangi, a, ka hapa, ka hinga te ope a Hau-moe-warangi i a Mahanga; na te kakenga na ki runga ki te rakau i ora ai a Hau', a, no te whakararuraru o raro tetahi take i ora ai ia. Ka hoki nga oranga o te ope a Hau' me ia tahi hoki. Tae atu ki te kainga ka tahi a Hau' ka ui atu ki a Wai-heke-ao. He aha ra te mana o Mahanga i kaha ai ia?" Ka whakahokia atu

e te wahine ra, "Kahore he māna ona ake. Engari kei āna toa te tō o tona toa." Katahi te wahine ra ka tohutohu i te ahua o aua tangata he mangu tetahi, he whero tetahi, a, ka mea atu ia, "Mehemea e mate aua tangata kua kore noa iho he tikanga ona, o Mahanga."

Na! i muri iho ano ka hoatu ano e Hau' tana ope. I tenei wā Horehore te pa o Mahanga me tona iwi. Te hoatutanga nei e Horehore ratou ko tona ope, ka hinga nga toa a Mahanga me te iwi ona; ora ko Mahanga me tona iwi e rua rau, kotahi o taua rua rau no te whakarau i mau mai raka i a ia i te pa o Tutaki, i Aoroa.

Katahi a Mahanga ka rere, noho rawa atu i Hukarere, me te rau i ora tahi atu raka me ia. Ka noho nei i reira ratou ko tona iwi a, i tetahi wā ka puta ake te hiahia o te ngohi, ika, i roto o te moana Kaipara. Tae atu, katahi nei ka hao-ika ratou ko etahi o nga whakarau i maua mai i Aoroa. E hao ana, e hao ana, nawai a, ka pari te tō ka kite a Mahanga kua nui mai te tai, ka whakahau atu ki te whakarau kia nekenekhia mai nga waka. Te taenga atu nei o te whakarau ki nga waka ra, tokotokona haeretia ana ki waho, a, i tonu atu era me nga waka. Karanga noa atu ana a Mahanga—ka rawa kia hoki mai, hoe tonu atu, ora tonu atu. Na wai a, e pari mai ana te tai, a ka ngaro te tahuna e hao nei ratou. Katahi ka tahuri ki te whakapūpū i a ratou kupenga hei oranga mo ratou, ka peke e runga noho ai; otira e pari tonu ana te tai, a, ka ngaro te whakarau kupenga, a, ka kauhoehoe nga tangata. Ka mate a Mahanga me tona iwi ki reira.

No kona i huaina ai taua tahuna ko "Te Wai-a-Mahanga"—waho atu i te puaha o te kokoru nei, a Okaro, te tau-ritenga o taua tahuna, ki ta Tamati; ki ta Hemi Parata kei waho atu o Te Tauhanga nei, i Poutu.

Ko te whakanohonoho i nga tamariki a Hau-moe-warangi raua i Wai-heke-ao, kora tenei. (Ki tana ki no Nga-Puhi a Hau') :—

1 Makawe,	i puta i tenei	Te Taou hapu
2 Whiti	„ „	Nga-Whiti hapu
3 Rongo	„ „	Ngati-Rongo hapu
4 Mauku	„ „	Ngati-Mauku hapu
5 Riunga	„ „	Ngati-Riunga hapu
6 Weka	„ „	Ngati-Weka hapu
7 Haki-puta-tomuri,	„ „	Te Uri-o-Hau hapu

Nei ra te whakapapa mai i a Hau-moe-warangi :—

Hau-moe-warangi	= Wai-heke-ao
2 Rongo	= Tarawa-moa
Moe-rangaranga	= Pokopoko
Marino-tere	= Arero (wahine tuarua)

Pou-tapu-aka	=Korako
Whakapa	=Tiheru
Tarahau	=Korangi
Wae-rakau	=Wai-mapuna
Paora Kawharu	=Rahera Uruamo
Hauraki Paora	=Te Mihinga
W. T. Paora	

No. 1.

THE STORY OF MAHANGA.

By TAMATI WHAKATARA, of Dargaville.

Translated by S. PERCY SMITH.

[The Rev. Hauraki Paora of Kaipara, who died in July, 1910, sent us the following account of events which took place in the Northern Wairoa somewhere about middle of the seventeenth century—just prior to the time, in fact, that the North Ngati-Whatua tribe came down and conquered their present homes in the Kaipara District, fuller particulars of which will be found in this Journal, Vol. V Supplement, p. 64. Hau-moe-warangi, mentioned in this narrative, is one of the great heroes of Ngati-Whatua, from whom most of the existing hapus of the tribe are proved to claim descent. In 1904 some of his descendants spent £1500 erecting a marble monument to him, which was unveiled by His Excellency Earl of Ranfurly, at Poutu, on the north head of Kaipara, in that year.]

TRANSLATION.

THIS man, Mahanga, was from Wai-mamaku (a river four miles south of Hokianga Heads); that was his home, whilst his authority extended to the Wairoa River. He was the first husband of Wai-heke-ao, who was afterwards married to Hau-moe-warangi. Mahanga used also to live at Maunga-nui Bluff (twenty miles south of Hokianga), and staying with him sometimes was Tutaki; the occasion of the latter's doing so was the fact of his daughter Wai-heke-ao having married Mahanga. After a time, Tutaki occasionally went on south and dwelt at Aoroa. About the time he commenced to live at that place, which is said to belong to him (and was situated close to Dargaville, and is now called Mt. Wesley), Mahanga took him to Manga-nui to dwell with him (Manga-nui is a large branch of the Wairoa, coming in from the east, ten miles above Dargaville). Here they lived together until a certain time, when Tutaki and his daughter Wai-heke-ao, who was married to Mahanga, left that place for good.

The reason he took away his daughter was this: When Tutaki went to visit his son-in-law and his daughter, and whilst staying with them one evening Mahanga told his father-in-law to go and fetch some firewood. Tutaki went; but he considered this was improper conduct on Mahanga's part, for it was depreciatory of his rank. Not long after this, Tutaki said to his daughter, "Let us go! together, so you may

rry my clothing." Mahanga did not think anything of this; in fact, expected they would soon come back. So the two came on to orehore (on the Wairoa River, four miles south of Dargaville), where utaki said to his daughter, "I think, in reference to we two, we will t go back at all." Now this was the final separation of Wai-heke-ao om Mahanga.

They then crossed the river and proceeded north in the direction of unga-nui, but stayed at Moeatoa (which is a place near the coast due est from Dargaville). There were only Tutaki and his daughter there at that time (besides the people of the *pa*), for Mahanga had been left Manga-nui.

Whilst Tutaki was living at Moeatoa, the people of the *pa*, which belonged to Tutaki, went down to the beach together with Wai-heke-ao. They travelled on towards the south to that part where dwelt hau-moe-warangi and his people in his *pa*. At the same time some of the latter people were travelling along the beach and met the other party, and stopped to have a look at them. Mahutu was the name of the *pa* of Hau-moe-warangi; it is situated close to the Ripiro beach, where the *toheroa* preserving works are now.

When the second party reached home they told Hau-moe-warangi of a woman they had seen amongst Tutaki's people on the beach of Ripiro,* who was beautiful beyond any other. Hau-moe-warangi wondered who this fine woman could be. At last he felt sure it must be the daughter of Tutaki. After a time he decided to go to Moeatoa, the *pa* of Tutaki and his daughter Wai-heke-ao; so he went there and remained until evening, when Wai-heke-ao arose to lay down the sleeping mats in one of the houses. There were two sleeping places prepared by her, one on each side of the house. Hau' remained outside until it began to get dark, when he went to the house, and on drawing near saw that two sleeping places had been prepared. He thought to himself one of these must be for him, and when he entered, one was pointed out to him, "There is thy sleeping place." So Hau' went to sleep, but after a time awoke and said, "I am thirsty." When Tutaki heard this he said to his daughter, "Fetch some water for this man." Wai-heke-ao arose to go for the water. Shortly after she had gone, Hau' arose and followed her, meeting her on the way back with the water, so he drank some of the water, but did so in old Maori fashion, having the water poured out of the calabash into his hand held before

* Ripiro is the long beach that extends in one straight line from Maunga-nui off to Kaipara Heads, a distance of over fifty miles. It is hard and firm, and would make a delightful place for motor cars or bicycles. Here the celebrated *toheroa* shell-fish is found in profusion, a great article of diet with the local people. Nearly opposite Te Kopuru saw-mills on the Wairoa, and about half way along this beach, was wrecked in the fifties of last century the French frigate named the *Brillante*."

his mouth, at the same time moving away as he allowed the water to waste, for he was not drinking (only pretending). When they had gone some distance from the *pa*, he seized the woman and carried her off by the way to his *pa* at Mahutu, and so Wai-heke-ao became his wife.

Now when Mahanga heard that Hau' had abducted this lady, he immediately raised a war-party to secure payment for her. The result was that Aorua, the first *pa* of Tutaki, fell, when many were killed, and those who were saved were made slaves of.

[It may here be remarked that to European ideas Mahanga's attack on his father-in-law's *pa* seems a peculiar way of venting his feelings at the loss of his wife through another man, for Tutaki and his people had nothing to do with the abduction. Yet, for all that, it was according to Maori law and precedent. The argument on Mahanga's side would be much as follows: My wife was staying with her father. He ought to have looked after her better than to have allowed another man to carry her off; hence he must be punished.]

When Hau-moe-warangi heard of the fall of Aorua, he also raised a war-party, and started away from his *pa* at Mahutu to attack Mahanga, and to do so he had to cross the Wairoa River, for at that time Mahanga was at his *pa* Maunga-raho (that picturesque rock seven hundred and twenty feet above sea-level, situated on the east side of the Wairoa River, eight miles S.E. of Dargaville, and which, as a *pa*, was absolutely impregnable to assault; to thirst alone would it succumb). The place was attacked by Hau', and his party defeated by Mahanga, he himself only escaping by climbing into a tree, the confusion reigning below prevented his being seen. He and the remainder of his party then returned home. On his arrival he asked Wai-heke-ao, "What is it that gives power to Mahanga?" She replied, "He has no power of his own; but his success is due to his braves." And then she explained that two of them in particular were noted—the one very dark, the other reddish in complexion—adding, "If those two are killed, Mahanga would be done for."

Now, after this, Hau' again went forth to battle against Mahanga, who was at that time at Horehore (on the east side of the Wairoa, about five miles below Dargaville). In the attack made on him and his people Mahanga was defeated, and many of his people were killed, he himself escaping with two hundred of his people, one hundred of whom were the prisoners taken at the fall of Aorua, Tutaki's *pa*.

Mahanga and his people now fled from that part of the country and settled down at Hukatere (a pretty little bay on the east side of the Wairoa River, four miles N.W. of the junction of O-tamatea River with the Wairoa). Here they lived for a length of time; when one day the desire for fish from the sea of Kaipara decided them to proceed



Maunga-raho Hill and *Pa*,
Northern Wairoa.



one of the sand banks in the Kaipara Harbour* to drag their nets, for which purpose a number of the prisoners caught at Aoroa were taken along. They continued drawing the net for a long time, and then the tide commenced to rise. When Mahanga saw that the waters were rising fast, he sent the prisoners to bring the canoes nearer. When these people got there, instead of doing what they were told, they poled the canoes out over the shallows, and then, taking to their paddles, made off. In vain Mahanga called after them to return; they paddled away and escaped. All the time the tide was fast rising, and soon the sand bank was covered with water. The people then turned to to make their nets into a heap, on to which they jumped. But the tide still rose, and soon the heap of nets was covered with water. They then commenced swimming, but all in vain, for Mahanga and all his people were drowned. Hence is this sand bank called "Te Wai-a-Mahanga" (the water of Mahanga) to this day—it is outside the bay of Okaro, according to Tamati, but off Tauhara, according to Hemi Parata (Tauhara is a mile inside the Poutu pilot station, on the west side of the Wairoa River).

Hau-moe-warangi is said by Tamati to have come from Nga-Puhi, and the following are the names of his sons and the *hapus* who descend from him. (See the original Maori for the names of the sons and the *hapus* opposite them, together with the descent from Hau' to the present day.)

* I think the author is wrong in calling this part Kaipara; it should be Wairoa, or the former name, according to my informants, in the sixties of last century is confined to the southern branch of the harbour.

No. 2.

NGA KORERO O TE HANA, TAMAHINE O MARU-PATU
RAUA KO HOU-PIPITO.

NA HEMI PARATA RAUKATAURI.

October 29th, 1892.

KO tenei wahine, ko Te Hana, i mua o te moenga i a Rangi-whakapū ka taka mai te haere raka na nga tangata o tera taha o Kaipara ki Okahu-kura ki te marangai; i whakawhiti mai i te awa o Kaipara ki tenei taha ki Ripiro. Te taenga mai o te iwi nei, he aha te mahi, he aha te mahi, he haka, he aha! Katahi ka haka; katahi ka whakapū te rangatira o tana iwi raka. Ko Te Rangi-tau-marewa. Koia ano Arara! Ka rawe! Katahi ka titiro te wahine nei, a Te Hana, ki tangata raka, me te nui o tona moemiti ki te pai.

[Ka whakaurua i konei etahi kupu whakamarama na Paora Kawharu mo te mahi a Te Rangi-tau-marewa ki a Te Hana ara: Ko te take kaha ai te hiahia a Te Hana ki taua tangata he mea mahi ki umu-ātahu, ara, he mea mahi nanakia nana i runga i te tikanga o taua karakia atahu kia tahuri ai te wahine ki a ia. No te haerenga o Te Hana ki te koraha katahi ka whai atu a Te Rangi-tau-marewa i muri a, ka tutaki ki a Te Hana e haere mai ana. No te pahuretanga i a ia ka totoro atu tona ringa a, ka mau ki te huka o te kakahu o Te Hana ka motu mai i tona ringa te huka na. Ano ka oti ta tona ngakau mahara ai, te hokinga mai, ka mea atu ki tona iwi, "E! ka haere tatou, heoi ano te painga o te moana." Kahore! kua matau ke tonu whakaaro ki tana makutu. Heoi ano ko te haerenga o te iwi hoki tonu atu ki to ratou kainga. I muri kau ano ka pa te ahuatanga o te mahi a te tangata ra ki te wahine nei, ka mea ia ki tona pononga wahine nei kia haere raua ki te tapahi harakeke; te rongonga atu o te tokomahatanga o nga wahine, katahi ka mea atu, "Tatou tahi e haere." Ka haere takahi te iwi-wahine nei i a Te Hana, ka tae ki te repo ka mea atu te pononga "He repo korari tenei!" Ka ki atu a Te Hana, "Hoatu taua!" Apera tonu te mahi a Te Hana, a, nawai ā ka heke noa ki Te Tauhara ki te puaha o te awa, i te tumu-kohatu i te taha raro o taua puaha.]

No te hokinga o te iwi nei ki to ratou kainga ki Okahu-kura, i muri

te iwi ra, katahi te wahine nei, a Te Hana, ka whakaaro, me pehea ra tana hiahia ki te tangata ra ka puta ai. Ka kitea te whakaaro, ka mea atu ki tana pononga kia haere raua. A, no te taenga iho ki Te Tauhara katahi te wahine nei ka maka i te ara mo raua ko tana pononga, e kau ai i taua moana, e whiti ai ki te one o tena taha, ki Manu-kapua. Ka oti te karakia a te wahine nei, ka mea atu ki tana pononga, "Hoatu taua! Ka kau taua! Engari kua koe e titiro mai whakamuri i a taua e kau ana. Hoatu! Hoatu! Ko koe ki mua."

I muri i reira ka unuunu i o raua kakahu, ka waihotia iho te huru o te wahine nei, a Te Hana, i te wahi i kau atu ai raua ko tana pononga ra. Ka kau nei, a, ka noho waenganui te kaunga, katahi te pononga ra ka titiro whakamuri mai ki tona rangatira e kau atu nei i muri i a ia. Heoi ano, ko te hēnga i hē ai—ko te totohutanga tena o te pononga nei, paremo tonu atu. Katahi ano ka mahi ano a Te Hana i a ia ano; ko te tino kaunga i kau ai, a, tae atu ana ki tera taha o te moana o Kaipara, ki Manu-kapua. U atu, ka hopuhopu patiki te wahine nei māna.

Na wai a, ka kitea e te iwi o te kainga; ka kiia he tohora, a, no te tatanga atu ka matauria mai he wahine. Heoi, kahore i tata mai te araro o te wahine raka; katahi ka hoki atu, ka korerotia atu ki te pa, "Ē! He wahine tenei kei te taha o te moana nei e noho mai ana." Matau tonu mai a Te Rangi-tau-marewa—te rangatira o te iwi nei—ko Te Hana, i whai atu ki a ia. Katahi ka haere iho ka mauria mai he kakahu, a, ka arahina hoki ki te kainga.

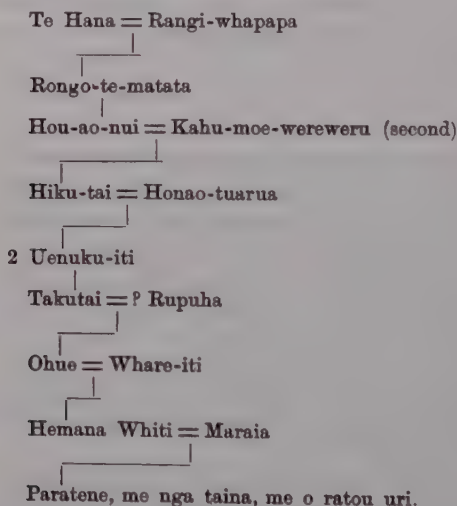
Heoi ano, moe tonu iho a Te Hana i taua rangatira hei tāne māna. Ko tana tāne mataati tonu tenei, ko Te Rangi-tau-marewa; ko Te Ati-Awa te ingoa o tenei iwi.

I muri nei i te wahine nei, raua ko tana pononga, katahi ka rapua e te iwi a Te Hana, a, puta ana ki nga wahi katoa o te whenua. Na wai a, i uta anake te rapunga, a, ka tata, ka haere iho ki te taha ki te moana, a ka tae mai te rapu ki te wahi i mahuetia iho ai tona huru. Ka kitea, katahi ka mohiotia, e, kua āru a Te Hana i muri i ngi iwi o Okahu-kura i tae mai nei, a, kua hoki ra. Heoi ano, ko te hokinga o te iwi ki te kainga; tae atu, ka korerotia te korero, "Ē, kua whiti a Te Hana ki tera taha!" I tenei ka taka te whakaaro i a Rangi-whapapa—no te mea ko tera wahine kua oti te puhi māna i mua noa atu ano i te wa i oma nei ia, a, e puhi tonu ana māna.

Ko taua iwi ko Te Ati-Awa he iwi nui, he iwi kaha hoki. I kapi katoa nga pukepuke o tera whenua o Okahu-kura i a ratou, me o ratou nei pa. Hei aha ma Rangi-whapapa? Ka whakaaro tonu ia me rapu utu ia mo tana wahine. Katahi nei ka hoatu e i a ratou ko tona iwi, katoa atu i tenei taha o te moana o Kaipara, ka whiti ki tena taha ki Okahu-kura. Te hoatutanga, katahi ka whawhai nei, a, ka roa e whawhai ana, ka titiro tera te rangatira o nga pa raka, ē, kei te nui

haere te kaha o te ope a Rangi-whapapa. Katahi ka puta te kupu taua rangatira ki tona iwi, "Riria! riria! e te iwi; kia mahia ake riria mahi o te ao!" Ka tahi ka hopu atu te tangata nei kei tana wahine kei a Te Hana, e mahimahia ana. I a ia e pera ana me te karanga "Riria! riria!" A, ka mutu noa ana tana peratanga ka mau te wahine ka whakairia ake ki runga o te whare, engari kahore whakamatea. Me te whawhai tonu, ā, ā, ka hinga te tangata whemua i te ope; a, ka whati. Ko te tino whatinga tena o tena iwi i runga te whenua i te kaha o te taua a Rangi-whapapa.

Na! ko te moenga tena o Te Hana i a Rangi-whapapa, a, ko te tupuna tenei o tenei iwi o Ngati-Te-Hana, o Rupuha, me Hemana Whiti ma; ara te tahuu mai i a raua:—



Etahi whakamaramatanga enei na Paora Kawharu: Ka tae ihoko Te Hana raua ko tona pononga ki te papa kohatu i Te Tauhara ka unuhia te huru āna, ka waiho iho i reira i te mea meake raua ka karanga. Ka mea atu a Te Hana ki te pononga, "E muri, e kau taua, kua e unuhia te wai ki to mangai." Heoi, no te tatanga atu ki te tahuna tuatahi i Nuku-tahuna katahi ka uru te wai ki te mangai o te pononga nei. Heoi ano, ko te tohotutanga tera o te kotiro ra. Ka u a Te Hana ki te tahuna tuatahi, ka haere, ka kau i te roma tuarua, i Te Waipana—ka karanga Moe-tarau te ingoa o tera kua kauria mai raka. A, ka whiti i te tahuna tuarua, ka haere i tera, ka kau ano i te roma tuatoru, ko Te Rengarenga te ingoa. Na, ka whiti ki Manu-kapua. Ka haere, a karanga tae ki pa.

A, i te whitinga atu o te ope a Rangi-whapapa ka whawhai nei, i te mea ka taupoki te riri a te taua me te iwi o Te Rangi-tau-marewa katahi ka karanga ake "Riria! Riria! E te iwi! Kia mahia ake tae tae!"

nahi a te ao." Katahi ka rangona atu e Hau-pae-whenua te reo o te tangata, katahi ka haerea tonutia atu e ia, rokohanga atu te tangata me te wahine, katahi ka patua, ka mate a Te Rangi-tau-marewa. Ka riro e whenua i a Hau-pae-whenua. Ko nga ingoa enei o nga pa i hinga i aua whawhai: O-poro-iti, O-poro-nui, Whakaahu-rangi, Maunga-nui, Tau-nuke-kai.

No. 2.

THE STORY OF TE HANA, DAUGHTER OF MARU-PATU AND HOU-PIPITO.

By HEMI PARATA RAUKATAURI.

October 29th, 1892.

[The following story is undoubtedly historical, and the incidents occurred about the middle of the sixteenth century. It is interesting as showing the period at which the Ngati-Awa (or Te Ati-Awa, as Hemi calls them—a name more appropriate to the Taranaki Ati-Awa) were driven from mid-Kaipara to southern-Kaipara where they afterwards dwelt, until driven from there to the Auckland Isthmus and finally to Taranaki, where, so far as we can now see, these people formed a part of the migration of Takirau-o-Whiti, whose descendants are now among the Taranaki tribe. This Ngati-Awa tribe was driven from Hokianga originally and then occupied Kaihu and the Wairoa River, Okahu-kura, etc., but the Ngati-Whatua gradually drove them out and occupied their country (see “The Peopling of the North,” this Journal, Supplement, Vol. VI., pp. 38, 64).

Te Hana's swim was a most daring undertaking, even if, as is probable, she took advantage of low water, and rested on some of the sand banks that encumber the Wairoa River where she crossed. From Tauhara, on the western shore, to Manu-kapua, on the eastern side, is fully five miles in distance, and the powerful tides often run at the rate of four knots in that part. But Polynesian women are the best swimmers in the world, as many an astonishing feat proves; they are better even than the men.]

THIS lady, before her marriage with Rangi-whapapa, lived near Ripiro, inland of Te Tauhara; and on one occasion there came from the other side of Kaipara, from Okahu-kura, on the east, a party of visitors. They crossed the river of Kaipara (Te Wairoa) and came over to Ripiro. On their arrival, what, indeed, was the entertainment! *Hakas* and other things! During the *haka* of the visitors, their chief excelled all others in the performance—his posture-dancing was splendidly excellent! Te Hana was looking on watching the man, and was lost in admiration of his performance.

[We insert here an explanation by Paora Kawharu of the means by which Te Rangi-tau-marewa secured the affections of Te Hana: The reason why the desire of Te Hana for this man was so strong was that he had used the *karakia*, or incantation, called an *umu-ātahu* (or spell to cause a woman to love a man). When Te Hana went out for a walk

Te Rangi-tau-marewa followed after her and met her coming back, and as she passed him he stretched forth his hand and pulled off one of the humps of her cloak (over which to say his spell). After he had finished what he considered necessary in the spell, on his return he said to his people, "Let us be gone; now is the time when the sea will be smooth." But really he now knew that his spell would be effective. So the people left for their own homes. Not long after their departure the woman felt the effect of the spell on her, so she said to her female servant that they would go and cut some flax (an excuse to get away from the village). When the many women of the village heard this, they said, "We will all go together!" So they all went with Te Hana, and when they got to a flax swamp the servant said, "Here is a good flax swamp!" But Te Hana replied, "Let us go further!" And this was repeated at each swamp they came to until they finally descended to Te Tauhara, to the mouth of that creek, and rested on the flat rocky point just to the north of where it joins the Wairoa River.]

When the visitors had returned to their homes at Okahu-kura, after some time this lady, Te Hana, began to consider how her desire for the chief of the visitors might be accomplished. She finally saw a way; so she told her servant to accompany her, and they went down to Te Tauhara, on the banks of the Wairoa River; where she proceeded to explain her project to her servant, which was to swim across the estuary to the beach on the other side at Manu-kapua. After she had repeated the necessary *karakias* to preserve them from sharks and other dangers, she said to her servant, "Let us go! We will swim! But be careful you do not look back whilst we are swimming. Let us go! You go first!" After that they stripped off their clothing, and left the *huru* (or dog-skin cloak) of the lady in the place they started from to swim. So they started to swim, and about the middle stopped to rest, when the servant looked back at her mistress coming on behind. That was the serious mistake she made—she sunk and was drowned. Then Te Hana with fresh determination swam on, and this was the longest part, but she finally reached the sands on the other side of the estuary of Kaipara at Manu-kapua. On arrival she proceeded to catch some *patiki*, or flat-fish, to eat.

After a while she was seen by the people of the place, who, from the distance, thought she was a whale on the shore; but when they drew near to her they found it was a woman. They did not, however, come in front of her, but returned to the *pa* and told the people, saying, "O! There is a woman by the side of the water resting there." Te Rangi-tau-marewa, the chief of this people, knew at once that it was Te Hana, who had followed after him. He went down to the beach, taking with him some clothing, and then led the woman back to the *pa*. After this, Te Hana took that chief as her husband. Te

Rangi-tau-marewa was her first husband; the name of his tribe then dwelling there was Te Ati-Awa.

After the woman and her servant had disappeared from their home they were searched for by their people, and the search extended to every place near. For a long time the search was confined to the inland part, and then it was continued by the side of the water, until finally the searchers reached the place Te Hana had left her *huru*, or cloak. Directly the people saw it they divined at once that Te Hana had followed after those of Okahu-kura who had visited them and now returned.

So the searchers returned home, and on their arrival told their story, saying, "Te Hana has crossed over to the other side." On this the Rangi-whapapa began to consider; for that woman had been betrothed to him for a very long while, long before she fled, and was still betrothed.

Now that tribe, Te Ati-Awa, was a large and powerful one. The hills of that land at Okahu-kura had been covered by them with their *pus*. What was this to Rangi-whapapa? He felt that he must obtain revenge for the loss of his betrothed. So he raised a war-party from his people, in which all the people on this side of the sea. Kaipara joined, and then they crossed over to Okahu-kura. On arrival fighting commenced, which continued for a considerable time, and at last the chief of those *pas* began to see that the party of Rangi-whapapa was getting the upper hand and would finally conquer. Then the chief addressed his people, saying, "Fight on! Fight on, O people! And let the deeds of this world be seen!" He then went to Te Hana, and after embracing her, placed her on top of one of the houses (where she would be seen when the *pa* was taken), all the time shouting out, "Fight on! Fight on!" But he did not kill the woman. All this time the fighting was going on, but after some time the people of the *pa* were defeated and fled. This was the final flight of this tribe from the land, driven off by the strength of the *taua* of Rangi-whapapa.

Now, after this, Te Hana married Rangi-whapapa, and they became the ancestors of the *hapu* called Ngati-Te-Hana, and of Rupuhanga Hemana Whiti, and many others, as will be seen by the following table (for which see the account in Maori).

[Some further explanations by Paora Kawharu: When Te Hana and her servant reached the rocky point at Te Tauhara, she took off her dog-skin mat and left it there before starting to swim. She said to her servant, "When we are swimming do not let the water get into your mouth." But when they drew near the first sand bank, named Nuku-tahuna, after swimming the first current, named Moe-tarau, she took some water into her mouth, and that was the occasion of the girl's sinking. Te Hana reached the first sand bank, passed over it, the

ram the second current, called Wai-pana; then the second bank, and ram the third current, named Te Rengarenga, and so reached anu-kapua.

Now when the war-party of Rangi-whapapa crossed over to fight, and when the last *pa* was being assaulted, Te Rangi-tau-marewa, in the *pa*, was heard shouting, "Fight on! Fight on! O people! And let the deeds of the world be seen!" Hau-pae-whenua heard this and therefore engaged in the assault; he entered the *pa* and there found the Rangi' and the woman, and immediately killed the former. The land was then all taken possession of by Hau-pae-whenua. The names of the *pas* taken in this war were: O-poro-iti, O-poro-nui, Whakaahu-rangi, Taunga-nui, and Tau-nuke-kai.]

TE ATUA RAUA KO HINGA-MAI-RANGI.

NĀ HAMĪ PARATA.

1892.

KO enei korero, mo Te Atua raua ko Hinga-mai-rangi; he tuakana he teina enei tangata, ko Te Atua te tuakana. I tupu māroto i nga ra o nga tamariki a Hau-moe-warangi. I noho enei tangata ki te pa ki Poutu, i te puaha o Kaipara i te taha ki te raki. Ko Te Atua, he tangata tino nanakia rawa ki te tutu ki nga mahi tukikatoa ki te tangata. I tetahi wa ka taka te whakaaro i a Te Atua i hanga to raua pa—kia kawawatia, ara, kia hanga ki te rakau. I hanga e Te Atua i tana taha, he tino mahi, kahore i hianga. I Hinga-mai-rangi ratou ko ona hoa, he mahi hiauga noa iho; a, noa te pa.

I tera wa ka taka te haere a Hau-moe-warangi ka ahu ki Kaipara atu i te taha ki Te Wairoa, i haere kia kite i tana tamahine, i Makawe. Ka tae ki reira ka noho; a, i te mea ano e noho ana ia reira, ka tupu ake tetahi raruraru i reira i pouri ai te ngakau o Hau. Katahi te kaumatua ka haere, tae noa ki O-mokoiti; he pa tera nga iwi o reira i aua ra. (E ki ana a Raro ko te take o tana haere tae atu ai ia ki O-mokoiti, he aroha nona ki nga kai a tana kotiro, Makawe, he kore no nga tungāne i pai me uta ki runga i o ratou waka.) Kitea rawatia mai e tutū ana te puehu o te pa. No reira rapu nga tamariki i to ratou papa. Kahore i kitea. Katahi whakataua, ka kitea kua mate a Hau-moe-warangi.

Ka mauria mai e ana tamariki, e Rongo, e Whiti e Weka rā. Haki-puta-tomuri, ka ahu te haere, ka hoki ano ki Te Wairoa. Hei hoe nei, a ka tae ki Poutu; a, ka u ki reira katahi ka haere iho. Hinga-mai-rangi ki te whakatau iho i te iwi ka u atu nei. No reira ka maka iho tana ngakau, penei ana kupu, “E muri, e whakaekea. pa nei, me pakaru i taku nei taha, kahore te pa e tu iho nei e u ana, tu noa iho ana.” Ko te whakaaro o te tangata nei, mo tona tuakana mo Te Atua, kia mate ai i runga i te kino o tera tangata ki tana whakaaro, i runga i ana mahi kino kua matauria i mua ra. Heoi ano e moe, e huaki te ata katahi te iwi nei ka uta ki to ratou waka, i hoe, ka ahu ano ki Te Wairoa, ara, ki etahi wahi o tera takiwa.

Ka momotu te waka o te iwi ra ki waho, katahi ka karanga iho a Te Atua, "Haere atu ra! me to tatou papa; mauria atu ki Te Wairoa." I rongo ano ratou katoa, i pera iho te karanga a Te Atua; ka hoe ratou, a, huri noa i Poutu, ka aro nui atu te hoe ki Hui-karetu. Katahi ka oho ake a Haki-puta-tomuri, "I rongo koutou i te karanga iho a te tangata ra?" Ka mea atu te nuinga, "Ae!" "E pehea iho ana ki ta koutou nei whakarongo ake?" "E pehea iho ana, 'Haere atu, mauria atu to tatou matua ki Te Wairoa.'" Katahi ka mea atu a Haki, "E he ana ta koutou nei whakarongo atu, tino he ana. E pehea ana te whakarongo a te koutou nei taringa." Katahi ka mea etahi, "E pehea ana koia ki tau nei whakarongo?" Katahi ka mea atu a Haki, "E penei ke iho ana ra, 'Haere! haere! mauria atu ta koutou kopaki ika ki Te Wairoa.'" I runga i tenei whakamaramatanga a Haki, ka totohe ratou ko ona tuakana, a, i runga i te kaha o te ratou tautōhe, ka waiho tēra hei putake whakatakāriri mo nga tuakana o Haki-puta-tomuri; ko te whakaaro a Haki he mea ano kia pera ai i hanga ai e ia taua kipu poroporoaki ka kia pera.

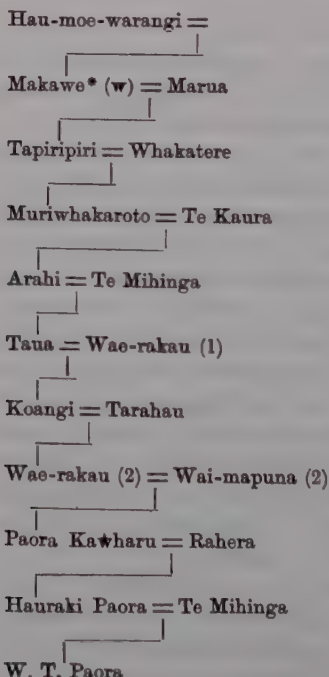
Heoi ano; i runga i tenei ahua, ka whakauria nga waka ki uta; ko te whakaekenga o te pa o Te Atua raua ko Hinga-mai-rangi. Te tēnga o te iwi o te pa i te taua kua whakaeke nei i te ratou pa, ka ahara i roto i a ratou ngakau, hei aha hoki tena taua te whakaeke pa ai i te mea e noho ana tenei ratou i roto i te pa kua oti te hanga i oranga mo ratou i nga tikanga pera. Kahore i matau ratou, kua i ke te whakaatu e Hinga-mai-rangi te wāhi ngoi-kore o te pa, i te wāhi kaore e u ana te hanga, i taua wāhi i hanga. No reira tika tonu ka haere a te taua nei ki te wāhi kua kiia mai ra e Hinga, kaore i u te pa o nga pou. Te taenga atu o te taua ki reira, kua pakarua, kua puta te taua ki roto, kua papa tonu atu tetahi ki tetahi. Kua kite a Haki i a Te Atua me Te Atua hoki i a Haki; heoi, kua haere te tao tetahi me tetahi. Te whakarerenga mai o te tao a Te Atua kua tu i a Haki—tu rawa ki te kopu; ko te mea, kahore i pakaru nga hekau. No te hinganga o Haki, katahi ka haurarotia ake e ia, ka tana tao ki te kanohi o Te Atua. Ko te hinganga tena o Te Atua, mate rawa atu i taua tūnga ra. Katahi ka tikina iho e nga tangata o te pa, no reira ano i mau ai te rongo.

Ko Haki, ahakoa i tu, kahore i mate rawa; i ora tonu ake ano i taua wa ano—na nga tohunga hoki e noho tata ana i whai i tona tu, koia i ora ai ia. Na! i te wa ano e whaia ana a Haki, ka timata te whakatu a nga tuakana ona, ka penei: "Tahi tonu ano taku tao ki a Te Atua—mate rawa!" Ka tu ko tetahi, "Naku ke! Tahi tonu taku tao ki a Te Atua—mate rawa!" No te rongonga iho o nga tangata o te pa ki te iwi nei e whakatu ana, ka pataia iho e tēra, "Kei tehea wāhi te ūnga o tau patu e Rongo?" Ka utua e ia, kei te mea. Ka kiia iho ano, "Kahore!" Ka uia iho ki a Whiti, "Kei hea te ūnga

o tau nei patu?" Ka mea ake tera kei te mea. Ka kiia iho au
 "Kahore!" Ano ka poto katoa ratou te uiuia iho, na, kahore noa i
 he tangata o ratou i tika te whāki ake ki te wahi i tu ai te patu i ma
 ai a Te Atua. Na! i te hanga nei ano e rupahu ana, ka rongo iti a
 a Haki'. Katahi ka mea ake, "He aha ta te iwi nei e korero ana?
 Ka meangatia iho e nga kai nāna i a ia, "Ko te iwi nei e whakaa
 ana ki te matenga o Te Atua na ratou." Katahi ka mea ake te turo
 nei, "Na Te Atua ahau i tu ai, a naku hoki ia i mate ai, ko te tūng
 o taku tao kei te kanohi." Te rongonga iho o nga tangata o te pp
 katahi ka mea iho, "Katahi ano ka tika. Koia tena ko te tangaa
 nana i mate ai a Te Atua." Heoi; te tukunga iho o te iwi e whakaa
 nei, hore he tikanga, whakama kau noa iho.

Katahi te hanga nei ka hoe ki to ratou nei whenua. Ka oraa
 Haki-puta-tomuri; nana a Pakopoko-here-taniwha. Ko enei tangata
 ko Te Atua raua ko Hinga-mai-rangi, he tupuna ano ki nga tangaa
 e noho nei i Kaipara ki Ripiro.

Ko te whakaahekenga iho o Makawe, wahine tuarua o Marua:—



*Mahawe, tuahine o Rongo, o Whiti, o Weka. Ko tona pepeha tenei: "Makawe
 pehā mahue ki waenga," ara, mo te kaha o tana mahi kai. Koia te tupuna o Te
 Taou hapu.

(Teru atu te roanga.)

No. 3.

TE ATUA AND HINGA-MAI-RANGI.

By HAMI PARATA.

THIS narrative has to do with Te Atua and Hinga-mai-rangi, two brothers, of whom the first was the elder. They lived in the days of the sons of Hau-moe-warangi, and their *pa* was situated near Poutu, on the north head of the mouth of Kaipara Harbour. Te Atua was an evil man who maltreated his fellowman. On one occasion he conceived the idea of building a *pa* for himself and brother; it was to be a *pa-kawawa*, or built of palisades. So Te Atua built his portion of the *pa* very strongly and without any pretence; but Hinga-mai-rangi and his friends only went through the form of putting the posts in the ground.

About that time Hau-moe-warangi left Te Wairoa on a visit to his daughter, Makawe, who lived at Kaipara. After his arrival he stayed here some time, and then there arose some trouble amongst the local people which very much troubled Hau'. In consequence, the old man left for O-moko-iti—a place about four miles south of Okaka, the inner south head of Kaipara. (Raro says the reason of Hau's going there was on account of the affection he had for his daughter Makawe, whose brothers had objected to her making use of their canoes to carry her crops.) It was seen that the "dust was flying" in the *pa* at O-moko-iti, *i.e.*, a row was going on. In consequence, his children went to look for their father, but could not find him. Finally, it was ascertained that Hau' was dead.

His body was taken by his sons, Rongo, Whiti, Weka, and Haki-puta-tomuri, towards their home on the Wairoa. They paddled across to Poutu, on the north head, and after they had landed there, Hinga-mai-rangi came down to see those who had just landed. He said to them, "Hereafter, when the *pa* (that he and his brother had built) is attacked, break down my side, because the posts of the *pa* which stands there are not firm." His idea was in reference to his brother Te Atua, that he should be killed on account of the evil deeds which he had committed formerly. So the party slept there, and at

dawn loaded their canoes and paddled off towards the Wairoa River certain places in that district. The canoe had barely left the shore when Te Atua called out to the people, "Depart! with our parent; take him to the Wairoa" (to bury him). They all heard quite distinctly what Te Atua had said, which, indeed, was quite a proper thing to say. They paddled past Poutu, and when off Wai-karetu, Haki-puta-toma started up and said, "Did you all hear what that man said?" The majority of the men replied "Yes!" "What was it he said?" said, "Depart! with our parent; take him to the Wairoa." To this Haki' replied, "You are quite wrong as to what you heard, very wrong. What could your ears have heard?" Some then said to Haki', "What was it that you heard?" Haki' replied, "This is what I heard: 'Depart! Depart! take away your parcel of fish to the Wairoa.'" In consequence of this explanation by Haki', there arose a dispute between him and his brothers which always remained a cause of strife amongst them. It was Haki's intention that the words should bear that meaning for ulterior reasons.

Through this dispute the canoes were paddled ashore at once, and an attack made on the *pa* of Te Atua and Hinga-mai-rangi. When the people in the *pa* saw the approaching attacking party, they thought of no consequence because they were safely ensconced in a *pa* that had been specially built for such occasions. They did not know till Hinga-mai-rangi had disclosed the weak points in the defences where the posts of the palisades had not been firmly fixed. It was in consequence of this knowledge that the attacking *taua* at once proceeded to the weak part disclosed to them by Hinga'. On arrival, the palisades were thrown down, the *taua* entered the *pa*, and the two parties were soon engaged in combat. Haki' and Te Atua met in battle and used their spears against one another. Te Atua made a lunge at Haki' and wounded him in the belly, but not seriously, for his entrails did not protrude. As Haki' fell he made an upward thrust with his spear and struck Te Atua in the face. This was the fall of Te Atua; he was killed right out by that thrust. He was taken away by the people of the *pa*, and then the fighting ceased.

Although Haki' was wounded he did not die; he recovered almost directly because the *tohungas*, or priests, with the party did *whakakahi* (i.e., recite the appropriate *karakias*) him. Now whilst this ritual was being performed, the elder brothers of Haki' commenced the usual boasting (*whakatu*) common on such occasions; thus, "One thrust of my spear! and Te Atua was killed!" Another arose, "It was not indeed! one thrust of my spear and Te Atua died!" When the people of the *pa* heard this boasting going on, they asked, "In which *pa* did your spear hit him, O Rongo?" He replied, "In such and such a

* This would be a deadly insult as applied to the old chief.

face." The people replied, "No! it was not there!" Then they asked Whiti the same question, and he replied as the other had done; to which the people again replied, "No! it was not there!" After asking everyone of the boasters the same question, it was soon seen that none of them were able to give the correct answer and explain where Te Atua had been wounded. Now, whilst these people were boasting and telling falsehoods, Haki' heard indistinctly what was going on, and he asked, "What are the people talking about?" His wives replied, "It is the people boasting about the death of Te Atua, saying they killed him." So the sick man then said, "I was wounded by Te Atua, and I killed him by wounding him in the face." When the people of the *pa* heard this they said, "Now, indeed, it is correct. That is the man who killed Te Atua" (for they had the body in their keeping and knew where the wound was). Now the result of this was that the boasters were overwhelmed with shame.

After this the people paddled away to their homes. Haki-puta-tomuri recovered, and became the father of Pokopoko-the-*tanuwha*-binder (of great fame in the tribe). Te Atua and Hinga-mai-rangi became ancestors of many people who still live at Kaipara and Ripiro.

Here follows the descent from Makawe, second wife of Marua and daughter of Hau-moe-warangi (see the Maori part). She is one of the ancestresses of Te Taou *hapu* of Ngati-Whatua.

(To be continued.)



NOTES AND QUERIES.

[218] Did the Maoris know of Rice?

In one of the traditions lately acquired by the Society (which are to form our third volume of Memoirs) we find the following mention of a certain food used in the ancient fatherland—Hawaiki-nui—which was named "*Arai-toto-kore*," and this food is said to have been used in offering sacrifices to the gods, besides being used as the principal food on their long voyages after leaving the fatherland, because it could be eaten raw, or uncooked—an important point in times of stress, as during a gale, for instance, when fire to cook with would be difficult to obtain. On asking the scribe who wrote down these traditions from dictation many years ago, what he knew of this food "*Arai*," he replied that he was told by his old teacher that it was a small seed, but further than that he did not know any more than that the name had been handed down in the teaching of the Whare-wānanga for ages, and had been the subject of discussion by the old priests of that institution. "But," said my informant, "when our fathers first saw the rice introduced here by Europeans in the early part of the nineteenth century, they said, 'Why, this answers the description of the *arai* described by our ancestors!'"

Now this, taken in conjunction with the fact that the Rarotongans have retained in their traditions the name *rari* for a certain food, which under various forms is the Indian and Indonesian name for rice (for which see "*Hawaiki*," 3rd edition, p. 77), seems to indicate that the Maoris had at one time a knowledge of rice.

But why should it have been called "*Arai-toto-kore*," which means "bloodless *arai*?" The traditions say that the *arai* was used as an offering to the gods "because it had no blood in it." I suggest that the meaning here is that it was in those ancient days considered improper to offer flesh or the blood of animals to the gods; it was not the custom to do so, because, perhaps, of an idea of impurity attaching to blood in like circumstances. Hence the descriptive "bloodless" became attached to the *arai* as being a ceremoniously "clean" food to offer. See in this connection "*Assyria*," p. 128 (Stories of the Nations series), where it is stated that cakes of rice and wheat were substituted in lieu of blood-sacrifices. It is a well-known fact that rice was the common offering to the gods in India in ancient days, and is so to the present day according to Mr. E. Thurstan* and others, and it was from there, I suggest, the Maoris brought with them their idea of the appropriateness of the "bloodless-*arai*" as a sacrifice to the gods. In this lies a profitable source of investigation for anyone who will take up the question. Can we say that herein is another instance of "Aryan and Polynesian points of contact?" Do not, however, let us forget that the rice-sacrifice was also a pre-Aryan custom in India.

S. PERCY SMITH.

* See his "*Castes and Tribes of Southern India*," seven vols., 1910.

219] Easter Island Statue.

In Vol. XX., p. 464, "Bulletin de la Société Neuchâteloise de Géographie," a representation and brief description of two of those strange statuettes from Easter Island, which are in the Ethnographical Museum at Neuchatel, Switzerland. The pictures are excellent and exhibit the peculiar anatomical features of Easter Island carvings admirably.

EDITOR.

220] The Pump-drill.

On p. 224, Vol. XIX., of the number of the "Journal" for December, 1910, No. 214, Mr. Elsdon Best describes a "pump-drill," and asks for information regarding its distribution.

A drill exactly similar to that described by Mr. Best is in common use among the Ifugao, a mountain tribe of Northern Luzon, which has been as much isolated from outside influence as any other tribe in the Philippines. The fly-wheel of the Ifugao drill is sometimes round, but more often consists merely of two straight bars of hard wood set at right angles through the spindle of the drill. The drill is used chiefly for making holes through discs of white marble and shell, used for girdles and ear-rings. The Ifugao have no knowledge of the origin of this drill, and I believe it to be of pre-historic introduction. *Baliyau* is the Ifugao name for the drill.

I presume that Mr. Best already knows that this type of drill is in common use by the Chinese, both in China and in the East Indies.

H. OTLEY BERGER,
Acting Chief, Division of Ethnology.

Philippine Museum, Manila, P.I.
April 24th, 1911.



TRANSACTIONS AND PROCEEDINGS. POLYNESIAN SOCIETY.

A MEETING of the Council was held at the Library on the 12th May, when the following members were present: The President, W. H. Skinner, W. L. Newman, and W. W. Smith.

Correspondence was read and dealt with, amongst others from the Rev. H. J. Fletcher *re* publishing his Index to Native names; from K. Hiersemann *re* price of "Journals," etc.

The deaths of Aporo Te Kumeroa, a corresponding member, and that of Mr. H. R. Benn (on the 27th March), were reported.

The following new members were elected:—

Dr. G. Antze, Museum f. Volkerkunde, Leipzig, Germany.

W. D. Lysnar, Gisborne, New Zealand.

W. A. Barton, Gisborne, New Zealand.

The Rev. J. M. Vibaud, Hiruharama, Wanganui, New Zealand.

Jas. McLeod, o/o Hooker & Co., Devon Street, New Plymouth, New Zealand.

It was resolved, if it can be arranged, that a meeting of the Society should be held in June or July to read and discuss papers, and the public be invited to attend.

NGATI-WHATUA TRADITIONS.

(CONTINUED FROM PAGE 99).

No. 4.

HE KORERO MO RONGO.

NA MATIU TE ARANUI.

December, 1896.

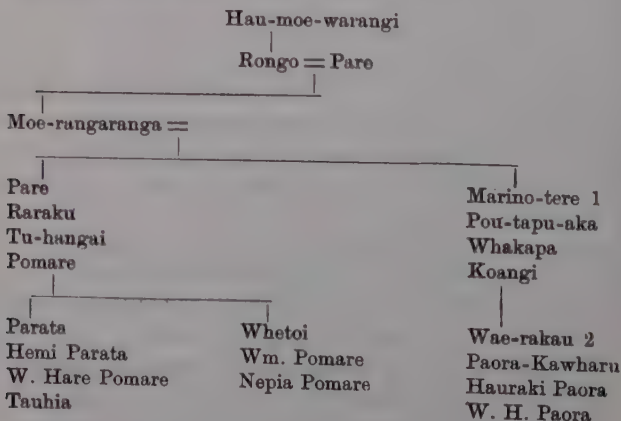
KO Rongo, koia tetahi o nga tama a Hau-moe-warangi. Ko tana mata-ara tenei i a ia e noho ana i tona pa, i Nga-rere-kura :—

Te parera, te parera e pakipaki ake ra,
E whai mai ra, e whai mai ra,
Ka tapatapahia to kiri ki te uru manuka,
E tu ki O-rere-kura, ka whai te riri.

Ko te rongo toa o Rongo ka tae ki nga wahi katoa o Nga-Puhi ; a, ko te tae te rongo ki tera rangatira, ki a Tuā. Katahi a Tuā ka whakaaro ia haere mai ia ki te whakamatautau i a Rongo. Heoi, ka haere mai ia me tana ope, e 700 nga tangata. Ko te pa o Rongo i tena wa, ko Tau-matini, kei Kaihu, e tata ana ki te *teihana-rerewe* o Marapiu. E 400 nga tangata o Rongo, nga kai hapai patu. Te taenga mai nei o te ope a Tuā, katahi ka whakaekea te pa ; na wai a, ka puta a Rongo ki waho o te pa ki te tu atu ki te hoa-riri, ara, ki te ope a Tuā. I te utanga nei o te pa ki waho, katahi ka ata hanga te riri a tetahi a tetahi ki a raua—ta Rongo ki ta Tuā. Ka roa e whawhai ana, ka imata te hinga o te ope ; ka puta te whakaaro o te ope kia manuhiri-kawhakitia te riri. Ka ahu te manu-kawhaki ki te tai-uru ; ke noa ki Te Pare, ka tatu ki Te Patapata-ruawheke. No te taenga ki reira katahi ka mea a Tuā kia whakatupuria te riri, na, ka whawhai, tuturi noa ana, tuturi noa ana te ope. Heoi, kahore i taea, a, ka hinga te ope a Nga-Puhi ; ko te whatinga i whati ai, a, hoki tonu atu te ope a Tuā ki tona kainga.

Ka mahea tena wa o tena taua, katahi ka taka mai he ope ano, na Here-ure, na Nga-Puhi ano. Haere ake e 500 tangata. Ko Rongo, ko tona nui ano, e 400 tangata. Katahi ka whakapaea e Here-ure, a, ko tona ake a Rongo me tona iwi i puta ki waho i te pa. Katahi ka whakaekea te pa e te taua, a, katahi ano a Rongo ka puta ki waho ki te Ari. Te hoatutanga, e hara ! ka hinga te ope ra, a Here-ure i a Rongo ; whati tonu atu a Here-ure ki tona kainga i taua wa.

A, ka roa e noho ana a Here-ure i tona kainga, ka puta te whakaaro kia tuaruatia mai ano e tana ope hei whakamatautau ano i a Rongo. tena wa kua mahue i a Rongo te noho ki Nga-rere-kura, i te wahi whawhaitia te ope a Here-ure i mua ra. I muri i taua ope, kua noho Rongo ki tena wa ki Maunga-nui. Na! no tenei whakataunga mai ano e tenei ope ka whakaarohia e Here-ure me whakarite te mahi tana ope ki ta Rongo iwi, ara, kia 400 tangata. Ko te wa tenei i haere mai a Te Waha me Hawato. I mua o te taenga mai o tenei ope ka hoki mai ano a Rongo ki teteahi o ona pa, ko Motu-wheteke te ingoa. Koia na te pa i whawhaitia ai a Rongo. Otira he tokomaha te hunga mohio o te iwi o Rongo ki te hapai kotaha; na reira, hinga ana te tangata i a ia. No te kitenga o te hoa-riri kua hinga ia, katahi ka puta te whakaaro a Here-ure me hohou te rongo, a, ka houhia te rongo. Na katahi ka karanga ake a Here-ure ki te pa ra, "E Rongo e! kua mahi te rongo. Tukua iho to mokopuna." Heoi, tukua iho ana e Rongo ko Pare, koia tona mokopuna kotiro nei. I te mea e heke iho ana te wahine nei katahi ka tikina atu e Te Waha, ka taria ake i te tatutanga iho ki raro. Tae iho te kotiri nei, hopukia tonutia atu e ia, mauria ana a ia, riro atu ana i a ia. Te kitenga o Here-ure kua riro a Pare i a Te Waha, ka pouri ia. A, i te ata ka karanga ake ia, "E Rongo! Hae iho; kua ora to mokopuna." Ka whakaaro a Rongo he pono; a haere tonu iho ia. E haere iho ana, ka haere atu a Here-ure ka tiakina i te tatutanga ki raro o te pa. Ka tae iho a Rongo katahi ka peke atu a Here-ure ka patua atu i muri i te mea kua taka iho ia ki raro. No te mohiotanga o Rongo ka mate ia, katahi ka peke ake ki runga ki te aua tautekateka o te pa; otira, peke rawa ake, kua ma runga iho te haerenga iho o te patu a Here-ure, u tonu atu ki te muri kokai—mahuru katoa te muri kokai, ahu atu ana ki muri, a hora iho ana ki te rae wahi i mahura. Na ka mate a Rongo, ka moea hoki e Te Waha ko Pare, a, hia puta ake ta raua ko Te Raraku, ara:—



No. 4.

THE STORY OF RONGO.

By MATIU TE ARANUI.

December, 1896.

TRANSLATION.

RONGO was the second son of Hau-moe-warangi and Wai-heke'ao. The following is his *mata-ara*, or sentinel's song, used at his *pa* *ga-rere-kura* :—

The ducks, the ducks that are flapping there,
Follow this way, follow this way,
Your flesh will be cut by the bunch of *manuka*,
That stands at O-rere-kura,* and then the strife !

The fame of Rongo's courage and warlike qualities had spread to all parts of the Nga-Puhi country, where it reached a certain chief of those parts named Tuā. Tuā concluded that he would put Rongo's name to the test. So he came down from the north with a party of seven hundred fighting men. At that time the *pa* of Rongo was at Hau-matini, on the Kaihu River, near the present Railway Station of Marapiu. Rongo had four hundred warriors at that time. When Tuā and his party arrived they proceeded to assault the *pa*. After a time, Rongo went forth with his men to give battle to the enemy—that is, the party of Tuā. When outside the *pa*, there commenced a great battle between the forces of Tuā and Rongo. After a considerable time, the former's party gave way, and they decided to fight a retreating fight (by ambushes). The retreat was towards the West Coast ; they reached Te Pare, and then descended to Te Patapata-ruawheke (? on the beach), and on arrival there Tuā decided to renew the fight, which was done, and his people made strenuous exertions to overcome the enemy, but to no avail ; the party of Nga-Puhi were badly beaten, and then commenced their flight, which ended only at Tuā's home.

After the trouble of that war-party had passed, another party under Here-ure of Nga-Puhi appeared. There were five hundred men in his party, whilst Rongo still had only his four hundred men. The *pa* of Nga-rere-kura was besieged by Here-ure, but Rongo and his people remained within their fortifications. Then the *pa* was assaulted by the war-party, and now Rongo came forth to give them battle. The result was, the besiegers were beaten, and the war-party of Here-ure fled back to their homes.

* O-rere-kura illustrates, when compared with Nga-rere-kura above, the common change in the north from *O* to *Nga* in place names. It is not usual elsewhere.

After this, Here-ure stayed a long time at his home; and then decided to try conclusions with Rongo a second time. At this period Rongo had left his *pa* at Nga-rere-kura, where he was attacked by Here-ure previously, after which he had lived at Maunga-nui Bl. On this expedition Here-ure decided to reduce his war-party to five hundred men, the same strength as that of Rongo. It was in this expedition that Te Waha and Hawato came also. Before the war-party arrived, however, Rongo and his people had removed to one of his other *pas*, named Motu-wheteke (which is an isolated hill on the west bank of the Wairoa River, nearly opposite the graceful mount of Tokatoka, which is surrounded by swamps). It was in this *pa* that Rongo was besieged; but there were many of his people who were expert at casting the *kotaha* (sling-spear), consequently many of the war-party were killed.* When the enemy saw that he was getting the worst off, Here-ure came to the conclusion it would be better to make peace. Overtures to that end were made. Here-ure called up to the hill, "Rongo, ahoy! Peace is made. Send down your granddaughter" to cement the peace by her marriage with the leader of the besiegers. So Rongo consented and sent down Pare, who was his young granddaughter. As she descended from the *pa*, Te Waha went forward and awaited her at the foot of the hill, and as the girl got down, he seized her and carried her off (and she eventually became his wife). When Here-ure saw that the lady Pare had been taken by Te Waha, he was grieved and angry. The next morning he called up to the hill, "O Rongo! Come down! Thy grandchild is safe!" Rongo thought this was the truth, so came down from his *pa*, and as he descended, Here-ure went and awaited him at the bottom of the hill. When Rongo reached the bottom, Here-ure sprung upon him and struck him with his weapon. Seeing this, Rongo jumped up on to the ladder of the palisades of the *pa*, but as he did so, the weapon of Here-ure struck him on the back of the neck and stripped off the flesh from there right over his head to his forehead, and so Rongo died; and Pare,

* It is not often the *kotaha* is mentioned in Maori warfare, but it was an effective weapon in sieges. A number of stout saplings of the hard *manuka* wood were prepared, about eight to ten feet long, roughly smoothed and pointed by aid of fire and the Maori adze. The hinder end of this dart was then stuck lightly in the ground inclined at an angle. The operator then took a short whip with a handle about two feet long and a lash of thin string about three feet long. This lash was wound round the dart in a peculiar manner so that it would readily come untwisted. The operator, standing a little in front of the lash, with a powerful jerk dragged the dart out of the ground, which then flew an enormous distance, and if falling at a high angle would pierce—it is said—two men standing together. The Otakara *pa* in Southern Kaipara was thus subjected to a constant flight of such darts, and nearly all its inhabitants were killed, and the *pa* taken—the besiegers being the descendants of these same people. The hill from which the darts were thrown was at least three hundred and fifty yards distant from the *pa*.

and daughter, became the wife of Te Waha. Their son was Te Raku (a very noted free lance whose adventures took him so far to the Thames, and even right away to Waitara, Taranaki, where some of his descendants still live. For the descent see the Maori original.)

No. 5.

THE KORERO MO MEKE RAUA KO HAU-PAE-WHENUA.

NA HEMI PARATA RAUKATAURI.

KO Meke raua ko Hau-pae-whenua, no nga ra o Rangi-ta-whakarere raua ko Hau-tukia; i noho taua tokorua nei ki tetahi roto i uta o Okaro, ko Hunuhunu te ingoa o te roto. I a raua e noho ana i te tangata nei ka tutū; ka muru i nga kai a enei tangata, a Rangi-ta-whakarere raua ko Hau-tukia ratou ko te raua nei; a, ki te pei i nga tangata i runga i nga wahi e nohoia ana e ratou, a, puta atu te tangohanga ki te whenua nei ko Māhī-patua.

A, no tetahi wa ka taka te haere a Rangi-ta-whakarere raua ko Hau-tukia me to raua iwi ki te patu tangata i nga iwi o raro. A, ka huarahi ki te huarahi, ka puta te mahara i a Hau-tukia ki nga mea i mahue iho ki te kainga—ki nga wahine me nga tamariki. Ka puta te kupu a Hau-tukia ki te iramutu, ki a Rangi-ta-whakarere, “Ka i toku pouri i a tatou e haere nei. Engari e hoki ana te ritenga o te kupu pouri ki te hunga i mahue atu ki te kainga, ki te mahi a te tamariki, a te wahine, i runga i te tutū o era tangata, o te mangu raua o te whero.” (Ara, o Meke raua ko Hau-pae-whenua.) Katahi ka whakarongo atu a Rangi, a ka mea atu, “Ae! e tika ana to whakaaro. Eoi, me hoki ahau—matou ko etehi o tatou.” Ka mea atu a Hau-tukia, “Ae! Engari me whakangarongaro noa iho te hokinga, e mea kei hoki katoa nga tangata.” A, whakaaetia ana; a katahi ka hoki mai; hui katoa nga mea i hoki mai e whitu te kau. Ka uru mai Pokai i roto i a ratou—no Ngati-Kura tena tangata.

Hoki mai nei te iwi nei, a, te taenga mai ki te kainga, e uhunga ana te mahi a te wahine, a te tamariki. Ka patai atu, “He aha tena?” E! apopo huakina ai nga toenga o nga rua kai—e rua tonu nga toenga o nga rua e toe ana, he toenga murunga ano na aua tangata e to raua iwi.” Katahi ka patai atu te iwi i hoki mai raka, “Ahea hua kina mai ai nga toenga o nga rua kai?” Katahi ka meangatia atu. Apopo i te ata!” “Ae! e pai ana.”

A ka moe te whitu-te-kau raka, a, ka ao te ra. I te atatu ano ka hakaakea e te iwi nei ki nga rua kai raka. Te taenga atu ka hakaakea nga rua ki te tangata, te maunga ki nga kuwha, hurihuri

ana, whawhaoia iho te whitu-te-kau nei ki roto, rite tonu te tokoma ki roto ki te rua kotahi—a pera ano ki etahi. Tera te kupu whakaakona mai e Hau-tukia ki a Rangi, “A muri, e hopukia i tangata raka, mehemea ka mau ko te where anake kaua e patua Whaihoki, ki te mau ko te mangu anake, kaua e patua, engari mau rurua raua, hei reira ka patu ai, kia kotahi matenga mo raua. No enei tohutohu, noho mohio te whitu-te-kau nei koia tera tangata ma ratou mo aua tangata ina tae mai.

Kihai ano hoki i roa kua eke mai te taua a nga tangata rakau haere atu i Hunuhunu—he motu kei waengauui i taua roto—i hoe i nga waka, a, ka u, katahi ka haere i uta e ahu atu ki te wahi i roto i nga rua kai raka, e takoto mai ra hoki te whitu-te-kau nei i roto i nga rua. Ka haere atu te taua a Meke raua ko Hau-pae-whenua, a, ka tae aua taua kua peke ki runga ki aua rua kai nei; ara, he mea hanga where hoki no te ekenga ki runga katahi ka pakarua; no te pakarutanga ake ka noho ana tera iwi ra i roto i nga rua nei. Na! te ohonga a tera ko te mataika tonu. Ko tetahi o nga tangata nei ka mau tetahi, ko tetahi o nga tangata nei ka ahu whakararo ki te taha ki te pae-onepu kei raro atu i te wahi i nga rua i whakaekea e ratou. Ka mahue mai te roto nei i Hunuhunu ki muri ka ahu te oma ki taua pae-onepu raka, e ahu raua te tu-a-uru. Tae rawa atu te whai ki taua pae-onepu raka, ka mau tetahi. Na Pokai i mau ai. Ka karangatia, kua mau te tangata nei i te wahi atu, “Kua mau?” “Ae! kua mau!” Katahi ka maua e nga tangata o te whitu-te-kau nei, ki te mea kua mau wawe nei, ka patua na ka mate. Ko te mutunga tena o te raruraru o nga iwi i mahue i te wahi ka rangimarire i te mea kua mate nei hoki nga kai-whakararuraru.

Ko era tangata, ko Meke raua ko Hau-pae-whenua, ehara i nga tangata ke, no taua iwi nei ano; a, e tupuna ana ki nga tangata e noho nei i roto o Kaipara. Heoi ano te mea i tangata ke ai na to raua i nanakia; na reira i tangata ke ai. Whaihoki i to raua matenga mo to raua anake i whakamatea.

Na; ko Pokai, ko tera i hoki mai ra i te ara, ratou nei i Rangi-ta-whakarere ma, ko to Ngati-Kura tangata, i runga i te maunga o tetahi o nga tangata nanakia ra, ka tae a Hau-tukia raua ko tona iramutu, a Rangi-ta-whakarere, ko tenei whenua ko Wai-keri i te ahu atu ki Pari-o-tonga (ko te pa o Ihenga i whakaekea e Nga-Puhi i te taha ona ra), ka tukua mona, mo tana ringa-mautanga i tetahi o nga tangata nanakia nei, kua korerotia ake ra.

Ka noho nei a Pokai i roto i a Te Uri-o-Hau, a ka hara ia ki tetahi wahine pononga o Te Uri-o-Hau. Katahi ka meangatia kia patua i te taha Tupono iho ki te wa i tonoa mai e Te Hekeua tona iramutu, i a Te Peha, a, tupono tonu iho nei, kua rite te whakaaro a te iwi e noho ana i te wahi ki Okaro kia patua a Pokai. No te rongonga kua tae atu te tangata nei i O-Tamatea, na, kahore rawa i taea mai te whakaaro mo te kore ki whakamate mo Pokai. Na reira ka ora ia. No te whakaaronga

Pokai wahi iti ia mate ai i a Te Uri-o-Hau, katahi ia ka haere ka ahu haere ki Kaipara. Katahi ka mau ki te whenua i tuku mai ra mona Hau-tukia ma, ka tukua mo Te Peha—mo te tangata i ora ai ia.

Ko Te Peha, i moe i te tamahine a Pokai, puta ake ta raua ko Kerepe, ko Kerepe ko Māta, ka moe i a Patoromu Te Akariri, whanau e a raua ko Paerata, ko Ihapera, ko Kerei ma. Ko enei tamariki a Māta raua ko Patoromu i whai tamariki katoa i naianei, e ora nei.

No. 5.

THE STORY OF MEKE AND HAU-PAE-WHENUA.

By HEMI PARATA RAUKATAURI.

TRANSLATION.

MEKE and Hau-pae-whenua flourished in the days of Rangi-ta-whakarere and Hau-tukia; they dwelt at a lake inland of Karo, named Hunuhunu. (Okaro is a sandy bay about five miles north of Poutu Pilot Station, north inner head of Kaipara Harbour, formerly a large Native settlement of the Uri-o-Hau sub-tribe). Whilst these two were living there they turned their attention to all kinds of mischief; they plundered the food of the people of Rangi-ta-whakarere and Hau-tukia, and drove off people from their own lands. Their predations extended as far as Māhī-patua.

A time came when Rangi-ta-whakarere and Hau-tukia and their people went on a warlike expedition against the northern people. After they had proceeded some way, Hau-tukia began to think of those left behind at the village—the women and children; so he said to his nephew Rangi-ta-whakarere, “I am greatly troubled as we go along. My trouble refers to those left at home on account of the women and children and the mischievous behaviour of the black one and the red one” (*i.e.*, of Meke and Hau-pae-whenua). After Rangi’ had heard that the other said, he replied, “Yes, your thought is correct. Enough! I will return with some of our party.” Hau-tukia replied, “Yes! But let your return be secret, lest all the party want to return.” This was agreed to and then they returned; there were seventy men who went back. With this party came Pokai, who belonged to the Ngati-Kura hapu.

So the party came back, and when they reached the village they found the women and children bemoaning. They were asked, “What is the matter?” “To-morrow will be taken the rest of the food in the food-stores—there are only two stores left owing to the plundering of those men and their people.” Then those who had returned asked,

"When will the remainder of the food in the stores be fetched?" "The reply was, "To-morrow morning." "Yes! It will be well!"

Then the seventy men went to their rest, and then the day broke at dawn the plunderers were to come for the food. When the seventy men got to the food-stores they occupied them with their own men, and then the doors were shut over them to conceal the men within; an equal number of men were placed in each underground store. This was in accordance with the word that Hau-tukia had said to Rangi' before he returned: "When the time comes to catch those plunderers, if the red one only is caught, do not kill him; also, if the black one alone is caught, do not kill him either. But when both are caught, then kill them, so there may be only one death for both." In consequence of these directions, the seventy men were aware of what they were to do when the robbers came.

It was not very long before the *tau*a of robbers appeared; they came from Hunuhunu, which was an island in the lake of that name. They crossed in their canoes and then came on overland to the place where the store-houses were, and where also were posted the seventy men in the stores awaiting them. Thus the *tau*a of Meke and Hau-pae-whenua came, and at once jumped on to the store-houses which had been roofed over like houses—and directly they got on to the roof down they came amongst those in waiting for them. The latter arrayed themselves and soon caught the *mata-ika*, one of the chief robbers (or first slain usually). One of the marked men was caught, but the other fled towards a sand-ridge situated to the north of the store-houses. The lake Hunuhunu was left behind and his course was directed towards the sand-ridge with the intention of making for the West Coast. He was followed in pursuit and was caught at the sand-ridge; it was Pokai who caught him. Then the shout was raised that he was caught, and after that the question, "Is he caught?" "Yes! he is caught!" Then was he brought along by the men of the seventy to where the other prisoner was, and then both were killed. This was the end of the troubles of those who had been left at the village, for peace reigned after the death of the men who had caused the trouble.

Meke and Hau-pae-whenua were not men of a different tribe, but of the same people who suffered by their depredations, and they were the ancestors of many who still live at Kaipara. The only reason they were looked on as a different people was on account of their evil deeds; for they were very mischievous; and also, when they were killed, none of their party were hurt.

Now as to Pokai who came back with the party of Rangi-ta-whakarere he belonged to Ngati-Kura; and on account of his having caught one of the robbers, Hau-tukia and his nephew Rangi-ta-whakarere made over to him the land of Wai-keri—right up to Pari-o-tonga (which was the *pa* of Ihenga at the time it was assaulted by Nga-Puhi), a place

ween Okaro and Te Tauhara, near Poutu (Pilot Station). It was
 en to him because he caught the robber, as explained above. Pokai
 elt here with Te Uri-o-Hau until, on one occasion, he misbehaved
 himself with a slave woman of that *hapu*. It was then proposed to kill
 n, but this was at the very time Te Heke-ua sent his nephew Te
 ha to Okaro, and directly the Okaro people heard of his arrival from
 Tamatea they no longer were able to carry out their intention to kill
 kai; hence was his life saved. When Pokai learned what a narrow
 ape he had of being killed by Te Uri-o-Hau tribe, he left and dwelt
 Southern Kaipara, and then he presented the land he had received
 Te Peha, through whom his life had been spared. Te Peha married
 kai's daughter; they had Kerepe, who had Māta, who married
 toromu Te Akariri, and they had Paerata and others, who are still
 ing.

No. 6.

HE KORERO MO TAOHO.

NA PEWA.

Mei 21, 1894.

MURI iho o te hīnganga o te parekura o Moremo-nui nei (1807),
 ka haere mai a Karawai raua ko Te Keha, noho rawa mai i
 aunga-nui. Ka noho nga tangata nei i reira, a roa noa; katahi ka
 hakaaro enei rangatira kia haere raua kia kite i a Taoho. Ko tona
 inga i noho ai ia i tenei wa kei Poutu, i te puaha o Kaipara ki te
 ki. Ka haere mai nga tangata nei ki reira ki te whakatutaki i to
 ua whakaaro; tae noa ki Poutu, kahore a Taoho i te kainga, kei tera
 na ke o te puaha o Kaipara, kei Okaka, i te taha tonga o taua puaha,
 i te pakihi aruhe ratou ko ona tangata. I āna tangata ano e pakihi
 a, ara, e kō aruhe ana, ka puta atu te kupu a te kaumatua nei, "Ka
 ki tatou! He tangata kei te kainga." Heoi ano, ko te hokinga
 ai i hoki mai ai; he tohu hoki kua pa mai ki tera hanga, ki te
 umatua. No te hoenga ka noho waenganui mai ki te moana, katahi
 kitea mai tetahi wahine ra e powhiri ana, i uta i Poutu. Ko te
 hine, no Taoho tonu tera e powhiri ra. Heoi ano, ko te tino hoenga
 e mai ai te waka ra, ā, ū noa mai ki te kainga.

Tae mai, e uhunga ana tera a Taoho me tona nuinga i haere nei ki
 pakihi aruhe, e harihari mai ana te hunga i noho ki te kainga i te
 ahi a te aruhe. E ka ana nga ahi, e noho ana nga kai-pakihi. Mutu
 wa ake te tangi, kua maoa te roi, ka kai te manuhiri ra. A ka noho i
 ra e noho ana, ka puta a Karawai ki waho; kahore te tangata i

puta noa te matenga ki waho, ka rongo atu i te-tangi e tangi mai a te moana. Tu tonu ake te tangata ra, whakarongo tonu atu, a, i nā ake ai ka puta atu ki waho ki te pī. Pī marire ana a ka mutu, ka hoki ki roto ki te whare, ka puta te kupu, "Ka mea te moana tangi mai nei." I reira kua puta katoa ki waho. Katahi a Te Keha ka mahi, a hoki noa ki roto ki te whare; katahi te tangata ra ka nui. "Kia penei apopo nei, he parekura; ka riro tenei moana i ahau—Nga-Puhi—e tangi mai nei hoki toku moana ki era." No reira ka puta te kupu a Taoho ki a Karawai, "Hoatu! kawea ahau ki te kainga, ki Maunga-nui." Katahi ka mea a Karawai, "Kahore! Kō koe e haere tahi i ahau. Engari i muri nei me haere teretere ake, meangatia he mea arahi koe naku, engari tukua ahau kia haere ki mu mau e haere ake i muri."

Ka hoki tera hunga, a Te Keha raua ko Karawai; i muri ka haere atu a Taoho me tona iwi; ka tae ki Te Mamari (ko taua mea, ko Te Mamari, e rite ana ki te ahua waka, no tawahi mai). No reira ka puta te teretere nei ki uta, ka mahi i te pa, he mea hanga ki te to-korari whakakīia ana a roto ki te korari. A, i taua wa ano ka keria e Taoho te puke i reira; puta atu ki tua haere tonu atu. He whakaaro no te mehemea ka huakina e te taua, e whai huarahi ana ia hei omanga mai ki taua ana i keria nei e ia.

Heoi, i runga i te taringa roa mai o nga tangata ra, o Karawai ka katahi ka tukua mai tetahi tangata ki te whakatau mai i a Taoho raua ko tona iwi me nga tutei i tukua mai raka e Karawai, ka tata atu ki haere nei, ka puta atu te whakaaro i a Nga-Puhi kia whakamatautau i a Taoho te toa, ka mahia nga taura a, ki rite. Te taenga atu nei o Te Keha haere nei katahi ka turia tera e te tangata whenua. Na ko te whati mai o Taoho i whati mai ai. Ka hoki mai, katahi a Karawai ka tuu te riri, ka mutu ka noho a Taoho i a ia ano e noho ana. Katahi ka hanga e Taoho tetahi pa mona ki waenganui o te repo. Te otinga katahi ka purua te wai o te repo, na, noho mai ana ia i waenganui o te moana.

I muri i tenei wa ka hoki a Karawai raua ko Te Keha ki te reira nei kainga ki Tautoro. No te taenga ki reira ka taka te whakaaro raua kia tikina mai a Taoho kia kawea kia kite i a Hongi. I tena wa kei Te Kerikeri a Hongi e noho ana. Ka haere a Taoho; te taenga ki reira haere tonu tae noa ki te Waimate, a, i te taenga ki reira ka whakatika a Nga-Puhi e wha rau, ki te kawea i a Taoho ki Te Kerikeri. Te taenga atu ka kite i tona hoa, i a Hongi, a, ka mau ta raua rongo reira. I mua iho kahore a Taoho kia hoki noa ki tona kainga. Maunga-nui, a taea noatia tona matenga; i mate ia ki reira i te matuturo ano.

I mua, i te mea e noho ana a Karawai raua ko Te Keha ki Maunga-nui, ka haere mai tetahi rangatira o Hokianga, ko Tokowiri tona ingoa, he tupuna no Arama Karaka Pi; ko tona whakaaro,

o kia whakawatea a reira kia tukua mai a Nga-Puhi ki reira, ki
unga-nui noho ai. Heoi, kahore a Karawai i whakaae ki tena
akaaro, na kona hoki na te whakaaro a Karawai i tutuki ai te
unga-rongo a Taoho raua ko Hongi kua korerotia i runga ake nei.
reira ano hoki te kupu i roto i te waiata a Taoho; ara nga kupu:—

Whakapiri noa ake taua
E nga rakau tuhaha i a Karawai ra e,
Hei hunanga atu mo Reremua ki reira na—ai.

o ta Karawai koha ki a ia kua korerotia ake nei.

Na ingoa o nga ra o te marama, i ta nga tupuna tataau.

NA TE WIKIRIWHI HEMANA.

The days of the month according to the recitation of the ancestors.)

- | | |
|---------------------|-----------------------|
| 1. Whiro | 16. He Rakau-nui |
| 2. Tirea | 17. Matohi |
| 3. O-hoata | 18. Takerau |
| 4. Oūe | 19. O-iki |
| 5. O-koro | 20. Korekore-tutahi |
| 6. Tamatea-ngana | 21. Korekore-turua |
| 7. Tamatea | 22. Korekore-whakapau |
| 8. Tamatea-io | 23. Tangaroa-a-mua |
| 9. Tamatea-whakapau | 24. Tangaroa-a-roto |
| 10. Huna | 25. Tangaroa-kiokio |
| 11. Ari | 26. Tangaroa-whakapau |
| 12. Mawharu | 27. O-Tane |
| 13. Maure | 28. O-Rongonui |
| 15. He Atua | 29. He Mauri |
| | 30. He Mutu |

No. 6.

ABOUT TAOHO, CHIEF OF THE ROROA HAPU OF
NGATI-WHATUA.

By PEWA.

TRANSLATION.

AFTER the fall of the battle of Moremo-nui in 1827,* Karawai
and Te Keha, chiefs of Nga-Puhi, came and dwelt at Maunga-nui

* For full account of which see this Journal, Vol. VIII., p. 152.

Bluff. They dwelt there for a considerable time, and then they conceived the idea of visiting Taoho (of the Roroa *hapu* of Ngati-Whatua), who at that time was living at Poutu, on Kaipara North inner head—present Pilot Station. They came there to fulfil this desire, but on arrival found that Taoho was not there, but on the other side of the heads, at Okaka, which is the south-inner head of Kaipara, where he and his people were digging fern-root. Whilst his men were thus engaged, the old man said, "Let us return home. Some one has arrived at our village." In consequence they returned, for a sign had come to the old man, as was frequently the case. After they were about half way across the Heads and were resting, they saw a woman inland at Poutu waving to them. It was Taoho's own wife who was making this signal, so they hastened onward and soon reached the village.

On their arrival the usual greetings took place, whilst the fern-root was carried up to the village. The fires were burning, and the fern-root-diggers sat around. As soon as the *tangi* with the two strangers (Karawai and Te Keha) had ended, the food was cooked and the visitors were fed. They stayed there some days, and on one occasion Karawai went forth from the house, but barely had his head got outside when he noticed the sea making a peculiar noise. He stood there listening; then went outside. He then returned inside the house and said, "The sea is making a peculiar noise." Then all went outside where Te Keha went through some performance,* and on his return inside the house, said, "To-morrow (*i.e.*, shortly) there will be a battle fought; I (my tribe) will conquer this sea (or district of Kaipara) and Nga-Puhi will conquer it. My ocean is crying to these." In consequence of this Taoho said to Karawai, "Let us go! Take me to my home at Maunga-nui." But Karawai replied, "Not so! Do not you go with me, but follow after me with a party, lest it be said I led you away. Let me go first, you follow after."

[We must break off this narrative here to explain. In 1807 Taoho of the Roroa *hapu* of Ngati-Whatua, closely related to Nga-Puhi, and Muru-paenga (the warrior chief of Ngati-Whatua) had fought a pitched battle with Nga-Puhi on the long, hard Ripiro beach at a place named Moremo-nui, and there defeated the northern tribe, whose losses were very serious. It is said two of Hongi's brothers were killed there and ever since that time—indeed, for long before—Nga-Puhi and Ngati-Whatua had constantly been at war. Hongi went to England in 1820 in order to procure arms to avenge the Nga-Puhi losses at Moremo-nui, and just before he left had arranged with Tareha to lead an expedition against the Kaipara people to commence the campaign.

* The original merely says "he worked," but evidently something more was meant—probably some form of incantation to enable him to read the omens connected with the queer sounds.

at Hongi looked forward to. Tareha's party created much devastation in the Kaipara district. He would naturally be anxious to kill Taoho, and hence that old man's wish to be taken to Maunga-nui to be under the protection of Karawai. I am so fully persuaded that the Maoris understood telepathy, that Taoho's desire to return across the Heads to Whangapoua, where, as he said, were visitors, is explainable by this means of communication; as is also, perhaps, though explainable otherwise, the sign that came to Karawai in the peculiar noise the waves made.]

After this, Te Keha and Karawai returned home; and not long after Taoho and his people also went north, as far as Te Mamari (which is a rock on the coast shaped like a canoe; it came from across the seas*). Where the migration turned inland and proceeded to build a *pa*, but they used only flax-stems. At the same time Taoho dug into a hill there and made a tunnel through it. He thought that if the *pa* was surprised by a hostile party he would possess a way of escape through that passage.

Now in consequence of the long waiting by Karawai at Maunga-nui he sent some men out to look for Taoho and his people (something omitted from the original here).

After this event Karawai and Te Keha returned to their home at Whangapoua (five or six miles south of Kai-kohe on the road to Manga-kahia, and on the Punaki-tere branch of the Hokianga River). After settling down there it occurred to them to send for Taoho in order that an interview might be arranged with Hongi† (and peace be made). At this time Hongi was living at Te Kerikeri, Bay of Islands. So Taoho went, and on his arrival at Tau-toro went on to Te Waimate, from whence he was escorted by four hundred of Nga-Puhi to Te Kerikeri, where he saw his friend Hongi, and a peace was then made between them. Up to this time Taoho had never returned to his old home at Maunga-nui Bluff even up to the time of his death (but he did return after this), and died there of old age.

Formerly, when Karawai and Te Keha lived at Maunga-nui, there once came a chief of Hokianga named Tokowha, an ancestor of Arama Karaka Pi (formerly of Taheke, Hokianga), who wanted Nga-Puhi to have those parts at Maunga-nui as a dwelling place. But Karawai did not consent to this, and it was an outcome of this that he conceived the idea of the peace making with Hongi as explained above. Hence are the words in Taoho's song, which refer to this event (see the original).

* Mamari is on the coast eight miles south of Maunga-nui Bluff, and is said to be where the Hawaikian canoe of that name was wrecked, hence the name O-Mamari, the "place of Mamari."

† This must have been after Hongi returned from England in 1821.

EXTRACTS FROM PAPERS OF THE LATE REV. W. WYATT GILL, LL.D.

A FEW years ago the late Rev. J. E. Newell, of Samoa (who died in Germany last year), Dr. Wyatt Gill's son-in-law, obtained from Dr. Macdonald (another son-in-law of Dr. Wyatt Gill), of Sydney, permission for the Society to make use of such of Dr. Wyatt Gill's papers as were suitable for our 'Journal.' This we propose to do, commencing with those now printed in this number of the 'Journal.' Unfortunately, most of the papers are untranslated from the Rarotongan dialect, which means delay, as some of them will have to be sent to Rarotonga for revision on account of the many words, the meanings of which are unknown to us.

The papers consist of :—

Account of the first settlement of Rurutu (in Tahitian)

Account of an early settlement of the Papuan people of New Guinea (in Rarotongan)

The Rev. J. Chalmer's copy of the MS. autobiography of Maretu 76 foolscap pp. (in Rarotongan)

The same autobiography by Maretu himself, 288 pp. notepaper (in Rarotongan)

(These two contain the history of Rarotonga from 1821 to 1840, and the introduction of the Gospel to Mangaia and Manihiki Islands.)

A parcel of untranslated songs, letters, traditions, etc., from Mangaia and Rarotonga, etc. (in Rarotongan)

A parcel of papers marked "Myths and Songs (of considerable interest) to be translated. N. B. Rarotongan account of the origin of evil in the world."

A parcel containing—

Papeiha's account of the introduction of the Gospel to Rarotonga (in Rarotongan and Tahitian)

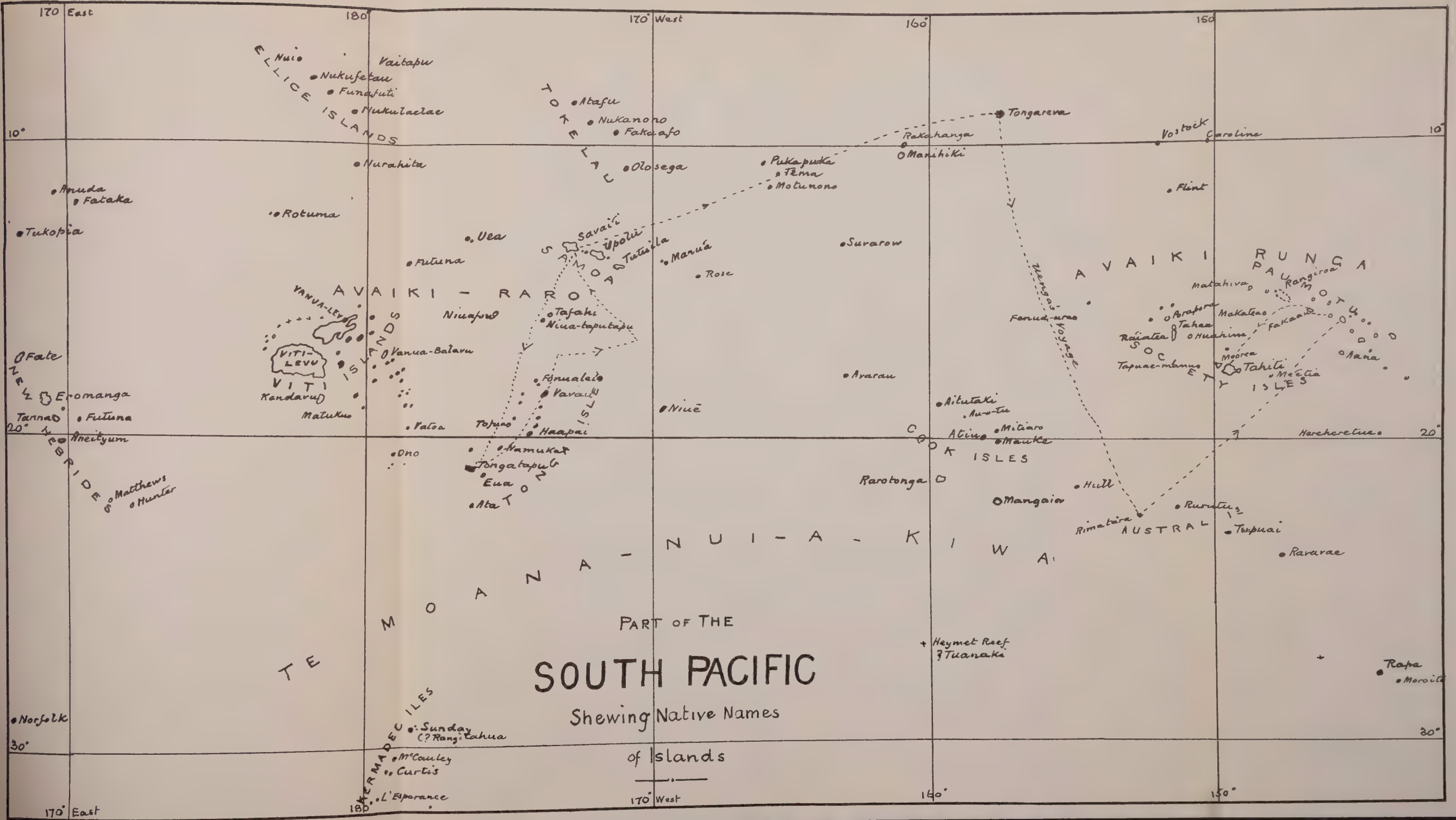
Taunga's account of his voyages to The Loyalty Isles, etc.; long letters written to Mr. Pitman, 1842 (in Rarotongan)

Letters from New Guinea, 1880, from Native missionaries

Further letters from Taunga as to proceedings in New Caledonia and Loyalty Isles, 1879.

Several accounts of the origin of the people of Manihiki Island (in Rarotongan)

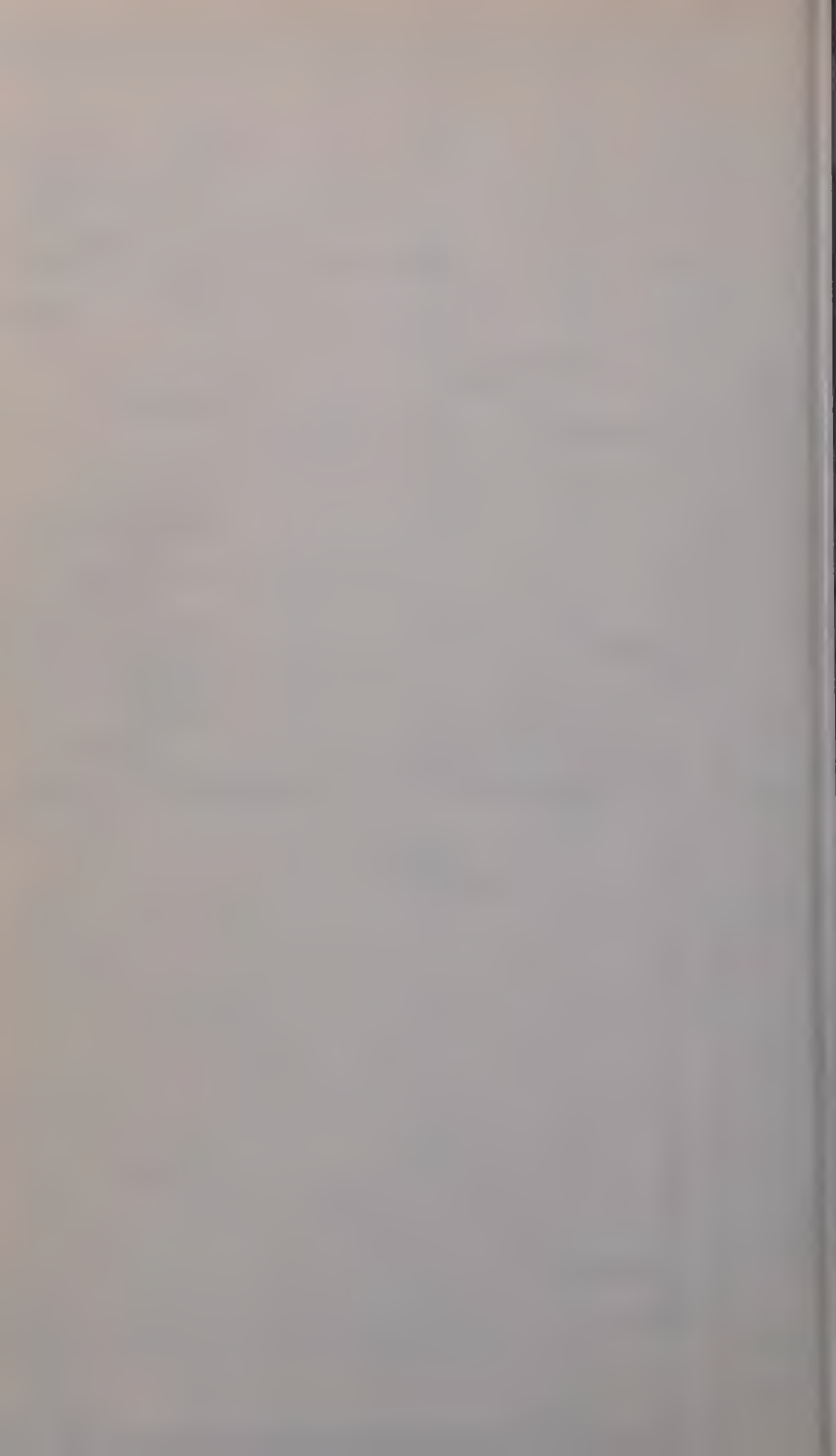
Kainuku's stopping the sun in its course (in Rarotongan)



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Shewing Native Names

of Islands



Taunga's account of his visit to Manu'a, Samoa, 1862 (in Rarotongan)

Origin of the people of Atiu Island, by Rupe (in Rarotongan)

Vocabulary of Pukapuka dialect, by a Rarotongan (in Rarotongan)

And a large number of other traditions, songs, stories, etc. (in Rarotongan).

Where the translator's name is not given, such translations were made by the Editor, who is responsible for any errors. It should be mentioned that many of these original documents in Native hand-writing present a good deal of difficulty to the translator, for they are badly expressed, badly written, and numerous words left out. Close adherence to the originals render the translations very uncouth and rough.

The papers are mostly short, but all are interesting as throwing light on Polynesian history, and will be most useful to the future historian of the race. The map which accompanies this will show the position of all the islands mentioned in Dr. Wyatt Gill's papers; also the route of Uenga's voyages.

EXTRACTS FROM DR. WYATT GILL'S PAPERS.

No. 1.

E KORERO TUPUNA NO PAPUA.*

NA MARU, OROMETUA I KIRITI.

TEIE tetai tuatua enua no Papua. Naau e kiriti atu ki te reo
Papaa, ko te tuatua i toku oire ki Kerepunu.

Ko te tangata mua ki Nu Kini o to ratou tupuna, ina ra ka akakitt
ua au ki a koe: Tera oki te tangata mua i taua enua ra ko Hala-malubuu
kua noo raua i te maunga ra i Tau-lama ma te teina. Kare oki
tangata i taua enua ra; e Kanitilu ua e te Puakaoa tera rai, kare
tangata. Kua noo taua tangata ra ma te vaine e te teina i taua
maunga ra, ki Tau-lama; kaore oki a ratou ai. Kua arumaki ratou
te Owagi, ko te ingoa ia o te Kani-tilu e Owagi. Kua kimi ratou i te
ravenga e ka ei te ai i te tunu. Kua noo ua ratou i taua maunga ra
kua kite ratou i tetai pai te tere ra na tai i te moana. Kua akaau
atura a Hala-mabubu i te Puakaoa i taua pai ra; kua au atura i runga
i taua pai ra, kua akara atu ra i te Tuku te tunu ra i te kai. Kua
akara a ia i te ai i te tunu i ta ratou kai, kua kei'a mai i te ai no runga
i taua pai ra, kua oua taua Puakaoa ra ki raro ki te tai, kua kau ature
ki uta i tona Pi (? Pu).

Kua akara te Tuku i te ai, kare, kua kei'a ia e taua Puakaoa ra
Kua kimi a ia i te ravenga—kare, kua ngaro ki uta e taua puke tangata
ra, no raro mai raua ki te moana; kare oki ratou kia kite i te ngai
aereia mai e taua nga tangata ra, ina ra kua manako a ia e, no Papauri
e Papatea mai raua.

Kare oki to Papua i kite meitaki i to ratou tupuna i te aereanga mai
ki Papua, i noo ratou i taua maunga ra. Kua tunu ratou i ta ratou kai
i taua ai i kei'a mai e taua Puakaoa ra. Kua kai ratou, e paia akera
kua tuatua te tuakana ki te teina, "Ka aere au i te tautai ika na tatou."

Aere atu ra taua tuakana ra, e taoi i ta ratou kupenga i taua po ra;
kua noo te teina e te vaine a te tuakana i te are. Aere atu ra a ia ki
taua po ra i tetai ika na ratou; kua keia io ra te teina i te vaine a tona
tuakana i taua po ra. E oki mai te tane a taua vaine ra, kua pati atu
ra ki te pareu, "O mai taku pareu." Ua manako io ra taua vaine ra,
kua ui atu ra, "Ko vai koe?" "Ko au teie, ko Hala-malubu," na,

* Expressed in the Rarotonga dialect.

kua tuatua atura a ia, "Kua rave mai oki koe ki aku, i teie nei, e rave akaou mai na koe ki aku." Kua manako iora a ia, e, kua keia te teina tana vaine, kua tuaru atu ra te tuakana i tona teina i te pae ki raro, i te opunga o te ra, ki Motumotu, kua tuā iora i ta raua kai, te akari, te pia, te uriia e te taro, te kape, te meika.

Kua aere atu ra te teina ma tana kai. Aere atu ra te tuakana ki te pae ki runga i te itinga o te ra; kua aere rava te tuakana i Marō-numa te maunga kerekere roa ki uta rava. Kua noo a ia ki Marō-numa; e Puakaaoa te manu maata ki reira. Kua rave a ia i tetai Puakaaoa ei vaine nana, kua moe a ia ki taua Puakaaoa ra, ka apu mai ra, ka anau mai e tangata rai te tu; e iku rai to taua tamaiti. Kua nui akaou taua Puakaaoa ra, e maanga ka anau mai, e tamaine, e ofi tetai. Kua moe iora te tungane i te tuaine, anau mai ra e. Kua ki taua maunga ra. Ko te roa o taua tupuna no ratou e ā tapuae te roa.

E taua ngai ra kare e iti mai te ra, e po ua rai, e marama mea ngiti ua. Ka noo rai ki reira e kī takiri taua maunga ra. Kua kimi ratou i tetai ngai marama, kua piki ratou ki tetai rakau roa; te ingoa o taua rakau ra e Ulia. Kua piki ratou, te anau a taua tangata ra, kua pou roa ki te aere ki runga i taua Ulia ra, kua kite ratou i te ngai marama ki tai, kua akara atura kua tapiki iora, e ma'ea te ra, te tuatua ra te metua, "A pou mai ki raro." Te aere ra te katoatoa o te anau, kua tapiki te metua, "A pou mai ki raro." Kare i rongo mai. Kua tipu iora te Ulia kua inga ki raro te tumu o taua Ulia ra. Kua eke maira ki raro kua rave ake ra i ta ratou kai, te taro, te au kai katoa. Kua aere atu ra ki Kamari, kua noo iora ki reira, kua anau te tangata, e kī ake ra te enua ki a ratou. Aere atu ra tetai pae ki te itinga o te ra, kua noo aere e kī akera te enua i a ratou e pini ua ake te enua o Kalo, Kerepunu, Hula, Kalava, Keakalo, Pelilubu, Iluone (or Iluene), Kumukolo Tomala, Ulelevai, Mailu-kolo, Paoni, Kevaia, Ponaponalua, Suau, Samalai, Sausisepe tae atu ra ki te pae apatokerau, Vanuga, Beponu, Kolelaki Anopala Makukuluna, e Neoka.

Teie oki te au mataiapo i anau ia e taua Hala-mabupu (*sic*, see *ante*) na; teie to ratou au ingoa:—

1. Oabalubu	7. Viliya	13. Poiolo	19. Mokuliule
2. Kabahana	8. Aliava	14. Ilaolo	20. Ulemakuli
3. (missing)	9. Mameha	15. Veleholo	21. Kanabolo
4. Ali	10. Valobanaki	16. Poloninaha	22. Polokana
5. Aliaba	11. Ulevalo	17. Rubanalinaha	23. Kanaivina
6. Apikelea	12. Aliopi	18. Ririvaule	24. Alamabalu
	25. Ivinabali		
	26. Panuakana		
	27. Kanapanuka		
	28. Koaibo		
	29. Kalokana		

Ko te uanga tena o taua tangata ra kua kī te enua i a ratou.

Nga ariki e noo mai nei e toru ia; tera tetai, Nameha, ko te atua itolo ia, nona oki te marae, ona te ariki maata. Tera oki te rua ia Kalokana, ko tetai ariki ia. Tera oki tetai ko Ulemakule, no ratou ia au i tei reira enua ko ratou tei maata i taua anai enua ra.

O te maata o te tuatua enua tei taku puka i vao atu i Nu Kini.

Otira ua.

Na Maru i kiriti teie nei tuatua enua.

E orometua a ia no Papua.

[TRANSLATION OF NO. 1.]

AN ACCOUNT OF THE ANCESTORS OF PAPUA.

(NEW GUINEA.)

By MARU, RAROTONGAN MISSIONARY.

THIS is an account of the land of Papua. You (Rev. Wyatt Gilchrist) will translate it into English; it is the account of my village and Kerepunu.

The first man of New Guinea, their ancestor, behold, I will disclose the story to you: The first man (or people) of that land was Hala-malubu (? Hala and Lubu); those two dwelt on the mountain at Taulama* with the younger brother. There were no other people in that land (at that time), but a Kanitilu and the Puaka-aoa (dog) were there, but no men. So that man and his wife and younger brother dwelt in the mountain at Taulama; they had no fire. They followed after the Owagi, which was the name of the Kanitalu (*sic*). They sought for means to light a fire for cooking purposes. Whilst they dwelt at that mountain, they saw a canoe (*pāi*, large canoe or vessel) sailing along in the ocean. Hala-malubu sent the Puaka-aoa (or dog) to that canoe; he went on board that canoe and saw the Tuku cooking food. He saw the fire with which the food was cooked, and stole some of it from that canoe. Then that Puaka-aoa (or dog) did dive off into the sea and swam ashore to his master.

The Tuku looked for the fire, but it had been stolen by that Puaka-aoa. He sought what he should do, but without avail, for it had been taken ashore by those men, who had gone under the sea, nor did they (the Tuku) find the way (or place) by which those men came. Behold! He came to the conclusion they came by (way of) Papa-uri and Papa-tea.

* Taulama, or Taurama, is mentioned several times by Dr. Seligman in his "The Melanesians of British New Guinea," and apparently the Motu people claim to have come from there. Taurama is somewhere near Kenepuru.

† See these two names in the story about Rurutu Island *infra*.

The Papuans have no clear understanding about their first ancestors as to how they came there, when they dwelt on that mountain. So they used the fire stolen by that Puaka-aoa to cook with. They ate and were satisfied; then the elder brother said to the younger, "I will go and catch some fish for us!"

So the elder brother went off that night taking with him their fishing-net, whilst the younger brother and the elder's wife remained at their home. In the absence of the elder brother that night, the younger one took possession of the elder's wife. When the husband returned he asked for his *pareu*, or kilt, saying, "Give me my kilt." The woman thought [her husband was suspicious?], so she asked, "Who art thou?" "It is I, Hala-malubu," and then added, "Thou hast already taken me, and now thou must take me again." He had come to the conclusion that his younger brother had taken his wife, so he drove him away to the western part, to the sunset, to Motumotu,* after dividing out between them their food, consisting of coco-nuts, arrowroot, *uriia*, *taros*, *kapes* (the giant *taro*), and bananas.

So the younger brother departed with his foods, whilst the elder brother went away to the east towards the rising sun, away as far as Marō-numa, to the very black mountain a long way inland. He settled down at Marō-numa, where there were great numbers of Puaka-aoa and birds (*manu*, which sometimes means animal). He took one of these Puaka-aoa as a wife, and dwelt with her; she conceived and a man was born, but the child had a tail.† The Puaka-aoa was pregnant again, and gave birth to twins—one was a girl, the other an *ofi*.‡ The brother cohabited with the sister and had offspring; and so that mountain became populated. The height of that ancestor (? Hala-malubu) was four footsteps (*i.e.*, say, ten to eleven feet).

In that place the sun did not shine; it was always dark, the light was very little. They dwelt there until the mountain was quite full of people. They then sought for some place where there was more light, and therefore climbed up a tall tree, the name of which was an *Ulia*. The whole of the offspring of that man (? Hala-malubu) climbed up the *Ulia*, from whence they saw a clear (or light) place on the sea-shore; they looked and were deceived, thinking that the sun was up. The parent then said, "The whole of you come down," but all the family went on; the parent again said, "All come down." But they would not listen. So the *Ulia* was felled. When they came down they took their food, *taros*, and all other kinds, and went off to Kamari and dwelt there, where many were born, and the land was filled by them. From

* Motumotu is about one hundred and forty miles along the coast to the west of Port Morebsy.

† So it reads in the original, but it is unfortunately obscure,

‡ I think *Ofi* is a snake—it is not a Rarotongan word, probably.

there some departed to the east, and settled here and there, until the lands were occupied—Kalo, Kerepunu, Hula, Kalava, Keakak, Pelilubu, Iluone (or Iluene), Kumukolo, Tomala, Ulelevai, Mailukob, Paoni, Kevaia, Ponaponalua, Suau, Samalai, Sauisisepe, right away the north side (of New Guinea) to Vanuga, Beponu, Kolelaki, Anopal, Makukuluna, and Neoka.

Here follow the names of the chiefs born from that Hala-mabulu (*sic.*); here are their names. [See the original. Apparently these are descendants from father to son; if so, these people count twenty-nine or thirty generations that they think they have dwelt in New Guinea.]

The relatives (descendants) of that man (Hala-mabulu) have filled the land.

The *ariki*s, or chiefs, who dwell there now are three: Ilameha, which is the idol whose is the *marae*, with many of the *ariki*s; the second Kalokana; the third is Ulemakulu; and these three form the government and are the great ones of that land.

The greater part of the history is in my book which was left at New Guinea.

The end.

It was Maru who obtained this story of the land. He is a missionary of Papua.

No. 2.

E TUATUA ENUA TAITO,

I PAPUA.

30th December, 1871.

TERA te reo Rarotonga e tua; Aitutaki e tara-enua; Mangaia e tarana, Papua e kokiri (? koriri).

Tera e, nga tamariki kua mate nga metua; ko Viriki (ko Virikuto ainei) to te tuakana ingoa, ko Varakuto te teina. Kua noho vaine a Virikuto, tei te noo ua ra a Varakuto; kia tae i tetai ra kua aere a Virikuto ki te maunga (i te 'rapana' i te reo Papua) arumaki puaka, kua noo Varakuto e te vaine a te tuakana ki te ngutuare; ki te tunu taua vaine i te kai, kare i angai i to raua teina. Kua ponga taua tamaiti; ei reira kua aere i uru arā i te maunga, kua kite a ia tetai puruvea, ei reira kua kake a ia i taua pu ara, kua topa tai kua ki raro, ei reira kua rongo te ovi i te aruru, ei reira kua kake taua ovi ki runga i te pu ara tei runga taua tamaiti ra. Kua kite taua ovi i taua tamaiti, kua ataitai taua ovi i taua tamaiti ki runga i taua pu ara.

Kare te tuakana i kite mai. Kia oki te tuakana ki te ngutu-are
 na ui, "E! Te ea ta taua teina?" Kua karanga te vaine, "Ka aere
 pe, ka aru atu i a koe i muri i to tua." Kua tumatetenga a Virikuto
 te teina, ko te maara ko te taia e te Koiari, koia te noo i runga i te
 a maunga, ko te nonoo (? uouo) ia i te ngangaere. Na ra kia tae a ia
 uta, kua aere a ia i te kimi aere, kia tae a ia i tetai ngai kua rongo
 ia i te reo auē ma te pee. Ei reira kua kimi a ia kia waitata atu,
 a rongo tikai a ia i tona reo, kua aru viviki a ia, kua kite tera tei
 nga i te pu ara, kua tapekaia e te ovi, kua waitata i te mate. Kua
 ve a ia, kua akaora i tona teina. Tei tona rima tona toki, kua tipu-
 a a ia i taua ovi ra, kua mate te ovi, kua ora a Varakuto.

Kua oki mai raua ki te ngutuare; te noo ra taua vaine. Ei reira
 na taia e te tane taua vaine, no te mea kua akakite a Varakuto kare
 ua vaine ra i angai i a Varakuto. Kua mate. Tera te pee a taua
 maiti:—

Au pē kerekere tori nui,
 Ka vīri kutoe ka Varakuto e—
 Tera i to tatou reo, kia kiriti io i taua pee ra.
 Te rakau ra e ara
 Tei reira au i reira
 E taku tuakana,
 Akaora i a au, akaora i a au,
 E taku tuakana—e —

No. 3.

NO TE TAENGA O TE ĀI KI PAPUA.

MUATANGANA kare te āi i kitea ki Papua, ka tauraki ua ta
 ratou manga ki te ra, e kia maro ei reira ka kai ai ratou. Kia
 e ra ki tetai tuatau kua kitea tetai pakau, kia po kua marama te pae
 ngi, e kia ao kua ngaro. Pera ua rai i te ao ma te po. Te tuatua
 a ra te tangata, "E aa ra teia apinga?" Ei reira te tangata ma te
 anu kua apaoraa (? roa), "Ko ai to tatou ei aere ei kite no tatou e
 a ra teia apinga." Kua karanga te au manu ko ratou te aere; kua
 ere te puaka; kare i rauka, kua oki ua mai. Kua aru katoa te ovi,
 are rai i rauka. Kua aere katoa te moko, te rupe, te makani, ko
 ua tu rai. Kua karanga te 'sidia'—koia oki te kuri—ko Pou-varu
 ingoa, ko ia tei aere. Kua aere a ia e tae atura a ia, ina! e
 akatoi (Lakatoi in the Motu dialect of New Guinea)—koia oki te
 ai. Kua kite a ia i taua apinga, koia oki te āi; kia kite a ia ina!
 pani tei runga i te āi. Kare a ia i kite e aa ra teia apinga, kua
 anako a ia e toka. Kia rave ra te tamaine i taua apinga ra, kua
 kapae ki vao, kua akara matariki taua kuri, ina! e kai te raveia
 ai no roto i taua pani. Kua va (? eva) ua taua kuri i tona kiteanga

i te ravenga o te tunu kai. Kua riro tana i kite ei apii nana i te tangata.

E kia pou te kai, kua oki akaou, kua tunu akaou i taua pani te vai e taua kuri ki roto i taua pani. Kua akara tika taua kua kua mou rava i roto i tona ngakau. Na ra, kia aere taua tamaine i pae ai kua tu taua kuri, kua opu i te komotu ai, kua rere ki raro i tai, kua kau. Kia kite ra taua tamaine kua apanaia te ai, kua kapp a ia, ki te metua vaine, "Kua peke te ai o te pai i te kuri!" Kia kite taua kuri i te ingoa o taua apinga e ai. Kua oki taua kuri ki i te enua ma te ai katoa i te apa katoaanga. Kia tae a ia ki uta ki ta'u i te ai, kua tunu i te kai, kua kai. Kua umere te tangata i taua pakau ra, i te mea kare ratou i kite ana; kua kite ratou i te meitaki te ai, kua meitaki te kai, kua riro katoa mai te ai ei maanaana ratou i te po ma te ao. Kia kite ratou i to te ai meitaki kua un katoa mai te tangata i te matakitaki i taua apinga ou i tupu i taua tuatau.

E kia tae i tetai popongi te putuputu ra te au manu i te pae tei reira katoa taua kuri i te pae katoa o te ai. Kia kite ra te au manu katoa i te akama o taua uri (kuri) kua vai taakaua, kua mae te au manu i te kata i te akama o taua uri (? kuri) mei tana moe te kata te katoatoa i a ia. Kua ui a ia, "E a'a ta kotou katau Kare tetai i aaki. Kia kite ra taua uri (? kuri) e te vai taka ua r i a ia, kua kite a ia e, nona ratou i kata ai. Kua tupu tona riri i a ratt kua arumaki taua uri (? kuri) i te puaka e te au manu katoatoa. K oro te puaka i te maunga; te moko e te ovi kua oro ki roto i te pu rakau, te au manu peau kua rere ki runga i te rakau. I noo ua e te au manu katoa i te ngai okotai, kare e kino tetai ki tetai. E tupu ra taua kataanga i a te kuri, kua ke tetai ki tetai, mei te tuat i a Adamu ka arai a ia, kua ke te au manu tetai ki tetai.

[TRANSLATION OF No. 2.]

AN ANCIENT STORY OF THE LAND OF PAPUA.
(NEW GUINEA.)

(Dated 30th December, 1871, but no writer's name.)

[It is evident that this story and the following were collected from the people of New Guinea by one of the Rarotongan missionaries, and sent to Dr. Wyatt Gill. No. 3, below, is evidently a variant of the latter part of No. 1—the account of the origin of fire. There are a few words in these stories that are probably Papuan, and sometimes the writer's *u* cannot be distinguished from his *n*.]

IN Rarotongan this (kind of story) is called a *tua*; in Aitutaki a *tara-enua*; in Mangaia a *tarana* (or *taraua*); in Papua a *koriri* (or *koriri*).

There were two children whose parents were dead; Virikuto was the name of the elder, Varakuto that of the younger. The elder brother had a wife, the younger none. There came a certain day when Virikuto went to the mountains (*rapana* in the Papuan dialect) to chase animals. Varakuto and the woman remained at home; and when that woman looked for herself she did not feed their younger brother. That child became very hungry, and then he started off on the way to the mountains; there he saw a *puru vea* (? some wild beast), so he climbed to the stem of the pandanus. Then one of the fruit (*Kaui* ? branch) fell to the ground, and a snake, hearing the sound, came and climbed the tree where the boy was. Seeing the boy, he encircled him with his body on the pandanus tree.

The elder brother did not know of this. When he returned home he did not find the young lad, he asked, "O! Where is our younger brother?" The woman replied, "When you went, he proceeded after me behind your back." Virikuto was much troubled at this because he thought his brother might be killed by the Koiari people, who live in the mountains and in the forests. When the elder brother reached land he proceeded to search, and at a certain place he heard someone killing and singing. He continued his search until he got closer and recognised his brother's voice, and he quickly followed up the ground, and then saw the younger brother up the pandanus tree, wound round by the snake and almost dead. He took him down and resuscitated him. He had in his hand his axe, and with it he slew the snake, which was killed, whilst Varakuto was saved.

They then returned home, where they found the woman. Then the husband killed the woman because Varakuto had told him that she did not give him food. She died. This is the song sung by the lad (see the original).

In our language it is thus translated:—

The tree there is a pandanus
I was there, O my brother,
Come and save me, come and save me,
O my elder brother!"

[The native writer then quotes Luke xix., 10: "For the Son of man came to seek and to save that which was lost."]

[TRANSLATION OF No. 3.]

THE ARRIVAL OF FIRE AT PAPUA.

IN former times no fire had been seen in Papua; the food of the people was hung in the sun, and when it was hard (or dry) it was

eaten. At a certain time a *pakau** came; in the night the edge of the heavens was clear, bright, and was lost as daylight appeared. It was the same both day and night. So men said, "What can this thing be?" Then men and birds consulted together, "Who of us will go and find out for us what this thing is?" The birds said they would go; but the animals had gone and returned without success. Then the snake went, but he did not succeed. After it the lizard, the dove, the *makini*, with the same result. Now said the "*sidia*"—which is the dog—whose name was Pou-varu, he would go. Off he went and arrived. Behold! the *Lakatoi* (the New Guinea sea-going canoe, three lashed together and decked. *Laka*=*vaka*=canoe; *toi*=*toru*=three), which means a pig or canoe. He there saw that thing which is the fire; and, behold, there was a cover over it, but he thought it was a rock (or stone). The young woman (? who was cooking) then took that thing on one side, and when the dog looked with astonishment, behold! there was food under the cover. The dog was delighted at having found out how to cook food. He took away the knowledge of the thing he had discovered to teach mankind.

After the food was eaten, they returned again and cooked more food in the *pani* (cover: probably means one of the earthenware pots of Papua), and the dog left some in the pot. The dog looked carefully at the method and stored it in his heart. Now when the young woman went away from the fireside, the dog arose and seized a fire-stick and jumped over into the sea and swam off. When the young woman saw the disturbance of her fire she said to her mother, "The fire of the canoe has fled with the dog!" The dog discovered the name of that thing was fire. So the dog returned ashore with the whole of the fire. When he got ashore he lit a fire, cooked some food and ate it. So all men cheered on account of that *pakau*, because they did not then know what it was; but now saw how useful was the fire, the food was good, and the fire was often used to warm themselves both day and night. When they had seen how useful the fire was, all men gathered together to admire this new thing discovered at that period.

After a time, at early morning, all the birds gathered at the fire-side; the dog was there by the side of the fire. When all the birds saw the satisfaction he enjoyed from it and his comfortable sleep, they shouted with laughter. The dog asked, "What are you all laughing at?" Not one replied, at which he concluded they were laughing at him. Then he grew very angry and ran after all the animals and the birds. The animals (*puaka*, a pig; used also for all animals) fled to the mountains; the lizard and the snake to the scrub; the birds of flight

* I do not know this word, except in the expression, "*pakau-Tu*, *pakau-Rongorongo*"—in Maori it means a wing, but that will not fit the text; it may mean a shade or perhaps a comet.

to the tree-tops. Formerly all the birds dwelt in one place and never
 parted. After the laughter at the dog, each kind was a stranger to
 the other, "Since the time of Adam all have been strangers to one
 another." [This last sentence is evidently added by the missionary.]

No. 4.

A FEMALE HERMIT OF THE SOUTH PACIFIC.

BY THE LATE REV. W. WYATT GILL, LL.D.

THE island Atiu, in the Cook Group, is famous for its caverns,
 the largest of which is called Anataketake. To enter this vast
 temple of nature, it is necessary to descend about twenty feet through
 a chasm in the rocks, at the bottom of which are several majestic
 openings. Innumerable small birds breed in this cave. With the aid of
 torches, it is possible to travel a mile underground amid its almost
 terminable windings. Water continually drips from the arched roof,
 which is from ten to fifteen feet thick, and is supported by superb
 columns of stalactite. From the glittering floor, which presents a wavy
 appearance, rise less attractive stalagmites. The fretwork ceiling
 sparkling in the light of torches is a sight never to be forgotten.
 A lake abounding in eels and shrimps occupies the centre.

The story of the discovery of the cave Anataketake is very romantic.
 A woman named Inutoto, being cruelly beaten by her husband, wished
 eventually to hide herself away. In looking about for a place of
 concealment she came upon this wonderful cavern, and lived there in
 utter solitude for many years. She found no difficulty in sustaining
 life. Her now repentant husband sought for her in vain, and then
 mourned for her as dead. Eventually a man in chase of a bird—the
 woodpecker—discovered the cave and then the hermit, who was thus
 restored to her husband Paroro. Her song, composed in the cave,
 has been carefully handed down by tradition, I subjoin:—

SONG OF INUTOTO, THE HERMIT.

INTRODUCTION.

Patapu ei, patapu ei,
 Akariki i te matangi;
 Te uaku nei i te tane!

My person is sacred, very sacred,
 Awake some favouring breeze;
 I am sorrowing for my husband!

FIRST STANZA.

E utu matangi e,
 E mavake te kau,
 Kua akaipoi ra i te vaine
 Aru marama ki te tane!

Oh, for a steady breeze,
 Directed by the gods!
 Great is the misery of her
 Who counts her widowed moons!

Rai oti ei,
 Akariki i te matangi;
 Akariki i te matangi;
 Ki te marāngai tai;
 Kia ana mai ake a Paroro e,
 Ei rave ake i tona vaine,
 Te naku nei ki te tane ra.

In all thy might,
 Awake thou favouring wind;
 Yes; awake thou favouring wind;
 Some easterly breeze;
 So that Paroro may come
 And be reunited to the wife
 Who is sorrowing for her husband.

SECOND STANZA.

E utu matangi e,
 E mavake te kau,
 Kua akaipoi ra i te vaine
 Aru marama ki te tane!
 Rai no te ariki,
 E ngarue te au no te ariki,
 Ngarue te au. E tu
 Ki te tai vera oki o Kaukura,
 I te upoko o Inutoto,
 Te vaine pare ariki,
 Te naku nei ki te tane!

Oh, for a steady breeze,
 Directed by the gods!
 Great is the misery of her
 Who counts her widowed moons!
 May my chief¹ be famous!
 May his rule be prosperous!
 Aye; may he prosper.
 Stand thou on ocean's burning strand
 Thou lord of Inutoto—
 Of her who once was crowned,
 But is now sorrowing for her husband.

1. Her husband Paroro was a renowned chief. The crown referred to in this stanza was made of parrakeet feathers. Paroro is imagined to be on a visit to Mitiaro or Mauke, lying to the east of Rarotonga. Strangely enough, there is no reference to the surroundings of the "Hermit." It is impossible to fix a date for this song; in my own judgment it was, as the Natives of Atiu assert, composed many generations ago.

No. 5.

CONCERNING THE NAME *UNGA* FOR "SLAVE" AT
 RAROTONGA, SOUTH PACIFIC.

BY THE LATE REV. W. WYATT GILL, LL.D.

THE indigenous arrow-root plant (*Tacca pinnatifida*) of the South Pacific has one or two large tuberous roots, surrounded by many smaller ones. To the highly-imaginative native mind the large tubers symbolize the chief or chiefs; the smaller ones the land proprietors owning allegiance to, and by blood related to, the chief or chiefs. But besides these, there are a great number of tiny tubers called *unga*, representing the serfs, or "little people" (*tangata rikira*) as they are often called, i.e., people of no account whatever!

The correctness of this interpretation is evidenced by the Rarotongan phrase for 'dust'—*ungaungā*=one, literally "grains of earth." Again, in the Rarotongan Bible (Matt. XV., 29, and Mark VII., 12) for 'crumbs' we have *ungaungā kai*, literally "grains of food." In these phrases the plural is made by repeating the noun *unga*=grains. The underlying idea is that the slave (*unga*) is but an insignificant

ain or unit, that in the nature of things can never rise to anything eat. And such is really the teaching and condemnation of heathen—compelling the many to be slaves for ever; whilst the favoured are to enjoy all good things. And this by a supposed divine pointment! In India this notion has, through the astute intellect of their sages, developed into the iron system of caste.

In the Pacific, as elsewhere, sometimes the offspring of a slave-man married to a high chief inherits the father's titles and power. The word *unga* in Rarotongan also signifies "hermit-crab." Some of the younger natives imagine when using the word *unga* in the sense 'slave,' that there is a sly allusion to the well-known habits of the hermit-crab—the slave living in a home belonging to another! But the elder natives were too accurate observers to overlook the important circumstance that the hermit-crab appropriates the *forsaken* shell of another, whereas the slave enjoys the protection of the land owner, or chief, to whom he consequently owes allegiance and service. I regard this explanation as extremely modern, although very ingenious.

This explanation was many years ago authoritatively given me by Aretu, the clever and much respected pastor of Nga-tangiia, Rarotonga. He observed that the simile equally applies to the *Teve* plant (*Amorphophallus campanulatus*) of the islands. The 'chats' (*urori*) of the *Teve* plant represent the serfs (*unga*).

In Maori, *Taro-puia-nui*, a many-rooted taro, is applied to the numerous family of two parents, in which is embodied much the same idea as Dr. Gill illustrates. In Niue Island, *unga* is also the land crab, and the name was at one time applied to slaves. In Maori, *hunga* means the people.—EDITOR.]

No. 6.

A SONG FROM MANGAIA ISLAND, COOK GROUP.

BY DR. WYATT GILL.

A FAREWELL (*vee*) chanted at a reed-throwing match in memory of Vaiana. Composed by her husband Naupata, in 1824. Women only at this match.

Tou { Vaiana e, ukea mai taau umu;
Aore paa i maca e!
Te noo ua mai raua e!

Tou—Teipo i arire Vaiana ra i karanga i te metua ē!

Bue { Vaine Vaiana ua kauare i tona maki ē
Naai koe e uri?

Tou—Naai ra e uri ē!

Bue { Tāki takina ake au ;
Kua rai paa te maki tamana ē,
E vaine oki Maenga i ngaro rā.

Tou { E tāki ngaru e i Keia ē
Manui rava i to manava ka inga ē
Ka tuku te akarere—
To rongo takirua i i Mangaia ō !

Tou —Autaki aere i Tapoki aē !

Bue { Autaki aere i Tapoki.
E vaine oki tapinipini i te maki
Na Tepua mai, e aare i maera.

Tou —Eaa'i taua ?

Bue { E kave te riri i te enua ei reira mate ai
Ei runga ia aku, vai ake ai i reira.

Tou —Naai au e va'i ē ?

Bue —Ka apai na, aore i taka mai ra ē.

Tou —Eaa'i au nei ē ?

Bue { E anatu koe i te Atua,
Kia ana mai ia rave ē i tau maki,
Mii i te inangaro aore e okinga
Kua kai te koē ia au
Kua inga—kua inga rā
Otira te oki mai.

Tou { Otira i te oki mai, e Moengà i
Tau tangi e ! I opu te rā ē !

Tou —Naai te umu i mate ē !

Bue { Na Vaiana i te aiai, ingareka
Tu tere i raro. Kua tangi au e,
Kua ngaro oia ;
I toou enua ra ē, i akaopu atu.

Tou { Kua opu rai te mata o Vaianà i
Tau tangi e, i opu te rā e !

Tou —A mau ana ra akarongoia aē !

Bue { A mau ana akarongoia ua inga paā Vaiana
Tei Kaiangarua po ia i mate ai.

Tou —Teiia'i ua ngaro ē ?

Bue { Tei Avaiki e oro atu,
Kore e ariu tei te nii moana
Tei te opunga i te ra
Ka tangi i reira !

Tou —Ka tangi ana'i oki ra a kimi ra ae !

Bue { Tangi au ka tangi e
Tangi ki te vaine ua ngaro ra,
Aore koē tu e angairi.

Tou —Mai tu e angairi !

- Bue { Ariu mai i te ao e
Oki maira iaku nei.
Akia koe ua motu ia tarereià au !
- Tou { Mai tarere au e tei Avaiki,
Te enua mamao i oro atu na e !
Numanga vaine tei tangi atu ae !
- Bue { Numanga vaine i tai e !
Kua ngaro rai koe i te niu rama,
Rama i te tai aiai !
- Bue { Ka eke ra i te ngau, tei te veenga
I te papa, na rau ngangì e
Tangi te uru patapata i te aro piaki.
- Bue { E vaine koua e te au tai
Tei nunga ra i Kauae takiria koe,
E pae ra i uta a veu te tautau.
- Bue { Angiangi matangi i tai e,
Tei te moana to kare
Ka puapua uri ra e te ngaru,
Uriia mai e te ngaru e,
I te reroka i tangi.

TRANSLATION.

- Solo { Vaiana, haste our evening meal,
Is not our food cooked ?
How pleasantly we ate together !
- Solo—'Tis the voice, Vaiana, of thy parents calling thee.
- All { Long indeed didst thou, Vaiana, endure pain,
Who lovingly nursed thee ?
- Solo—Aye, thou wast lovingly cared for !
- All { (Thou saidst) raise me gently
For my pain is great indeed,
And long have I been afflicted.
- Solo { It was whispered everywhere
That thy spirit had fled,
Twice was it reported
All over Mangaia—she is gone !
- Solo—Gently lead me to our home.
- All { I will lead thee to our home ;
Long hast thou been in our hut
In the bush, vainly seeking health.
- Solo—What wilt thou ?
- All { I will crawl to our home, there to die
In thy (husband's) arms thou shalt gently breath thy last.
- Solo—Who will wrap up my poor body ?
- All —I will care for it. I tremble for the event.
- Solo—Can I do anything more ?

All { Go to the priest of the shark-god ;
 Ask him to cure me of my sickness.
 Oh ! that I could live ! alas ! alas !
 My divinity is devouring me !—
 She is dying !—she is gone !
 Ne'er to return to me !

Solo { Ne'er again wilt thou return,
 Desire of mine eyes, thy sun has set !

Solo—Whose oven ceases to be lighted ?

All { Vaiana's at eventide. She gently fell asleep
 And took her departure—alas—for the setting sun,
 She is lost to our sight :
 With the sun she has descended to spirit-land.

Solo { The eyes of Vaiana are closed.
 Desire of my heart, thy sun has set !

Solo—Stay awhile and rest thyself.

All { Aye, stay and rest awhile, my Vaiana.
 Ah ! no, she died at Kaiangarua.

Solo—Whither has she gone ?

All { She has sped to Avaiki ;
 She disappeared to the edge of the horizon,
 Where the sun drops through.
 We weep, weep for thee.

Solo—Yes ! I will ever weep and seek for thee !

All { I will ever grieve for her—
 And sorrow for the lost one ;
 Ne'er to return to our midst.

Solo—Oh ! that she would come back !

All { Come back to the world !
 Return to my embrace.
 Thy days are as a bough snapped (prematurely off).

Solo { For ever separated ! She is now in Avaiki ;
 She has, alas, reached that distant land !

Solo—Famous gatherer of fish, I weep for thee !

All { Leader of the band for fishing,
 The merriest of the numerous throng,
 Who delight in torch-light fishing !

All { Descending to the beach by the rugged path,
 Threading her path through dwarf-bushes,
 Over sharp-pointed pebbles to the sea.

All { She was ofttimes lost to sight in the spray ;
 Yonder fishermen are beckoning this fearless one
 To return, lest their sport be spoiled.

All { Regardless of bad weather she still goes ;
 A tempest is driving over the ocean,
 Hoary billows are rushing on to the reef,
 'Tis a hurricane that is rising,
 Still, love, thou art on the reef !

It is pleasing to reflect that the composer of this "farewell" became a devoted disciple of the Lord Jesus, and after many years of consistent profession died in the faith. Her son died about two years ago after a long profession of the name of Christ.

The references to the state of the dead are interesting, and very plain proof that the heathen fully believed in the grand doctrine of the immortality of the soul.

About ninety years ago a grand funereal dramatic representation (*va*) was performed for a warrior named Tuapapa, in which an allusion occurs to this tragedy, which took place many generations before.

TIAURU.

E karo mai koe iaku,
E tara ra, e Ngauta, i tai naau tara.

WARRIOR CHIEF NGAUTA.

Eaa taku tara ka tara 'i?
Kua tara atu uao—
Tera taau, o tau rae ra.
E ariki mana koe,
Te oro, ukea mai tei Kumekume,
E taea ra oa?

TIAURU (foaming now with rage).

Eaa to reira?
Tena au; tena au;
Aore e pa, aore e arai i to rae kere?
E manga koe na te ara'a.

TRANSLATION.

TIAURU.*

Pray, have some respect for me,
Oh, Ngauta, make some peaceful settlements.

WARRIOR CHIEF NGAUTA.

What can I say to please thee?
Say what I may, still thou wilt plot
To cleave this poor skull of mine.
If thou be a mighty warrior,
Be revenged for those miserably buried in yonder taro patch—
(literally, Kumekume)
Darest thou attempt *that*?

TIAURU (foaming now with rage).

To *me*, that were but child's play?
Here am *I*; here am *I*;
Who dare stop me? Who shall save thy black skull?
My club shall bespatter thy brains!

* Descendant of those buried in the taro patch, slain by the uncles, etc., Ngauta.

Notwithstanding all Tiauru's boastings, he and his clan were miserably slain by Ngauta, and their bodies trampled down in a neighbouring swamp, where excellent eels are caught. This was doubtless an imitation of the prowess of Oue and Pauoko not many years previously.

No. 7.

E TUATUA NO TE TUPUANGA O MAUKE.

November 4th, 1882.

KO Atea te katiri o te au mea katoatoa. Ko Atea ka noo i vaine, i a Pāpāroa-i-te-itinga; anau ta raua ko Te Tumu:—

32 Atea = Pāpāroa-i-te-itinga

31 Te Tumu = Pāpā-i-te-opunga

E Te Tumu e! neke mai,

Kare au e neke atu,

Ko Te Tumu au no te enua.

Ko Te Tumu ka noo i te vaine i a Pāpā-i-te-opunga, anau ta raua ko Tumu-te-nekeneke.

E Papa e! neke mai,

Kare au e neke atu,

E Papa au no te enua.

30 Tumu-te-nekeneke = Tumu-te-oioi

29 Tumu-tikei = Tumu-arō

28 Toka-rukuruku = Toka-eaea

27 Uke = Te Puai-angauta

Uke-umu o te vaarua kino. Kua tae mai ki te ao nei, kua tangata. Kua noo a Uke i te vaine, i a Te Puai-angauta, anau ta raua ko:—

26 Tara-matie-toro = Tura

Na raua i katiri te tangata i Mauke e Atiu. E tangata Atiu i Tura, e kua aere mai a ia ki Mauke nei e rave i tetai tamaine a Uke i a Tara-matie-toro. Anau ta raua ko:—

25 Pūrea = Tarangi-enua-manu

24 Kura = Vai-koukou i te Kauariki

23 Tiutiu = Tūakau

‘Ona-ariki = Rangi-marie

Patu-kura = To‘ere

20 Tū-ariki = Te Tau

Te Ao-marama = Te Kura-i-te-ata

‘Ona-kai-kino = Oa

Ra‘iri = Tiamata-o-Te-Rongo

Tona = Nga-vaine-mei-te-ra

15	Tamaiva	= Tu-korora
	Purea	= Matarna
	Ruaau	= Vai-tunga
	Te Ariki-'ape'ape	= Ko'u-ata
	Te Atua-te-io	= Maeva
10	Vāia	= Arutonga
	Rangi-nui	= Aketūke
	Kopati	= Aro'i
	Kai-moko	= Karo-pae-rangi
	Ka'u	= Mae'va
5	Tura	= 'Ina
	Te Ariki-tākā-i-rāngi	= Mauturi
	Parepora	
	
	

E toko-ono to te pō mai; e 25 pāpā-uki tangata mei i a Uke mai
 eae ua mai ki a Pare-pora.

[TRANSLATION OF No. 7.]

A WORD ABOUT THE GROWTH (HISTORY) OF MAUKE ISLAND.

November 4th, 1882.

We do not know who this brief history was written by, but it is one of the papers in Dr. Wyatt Gill's collection, and was probably due to one of the teachers on the island. Mauke is one of the Cook Group of islands, situated about one hundred and fifty miles N.E. by East from Rarotonga. The following is a brief history, which shows that the island was first occupied by Tara-matie-toro and her husband Tura twenty-six generations ago, or about the year 1250 (*i.e.*, by allowing twenty-five years to a generation). It is, however, scarcely safe to trust to only one line for a date. This was an important period in Polynesian history, for, if the genealogical table is correct, Tura would have been a contemporary of Tangiia-nui and Karika, under whom Rarotonga received large accessions to its population from Samoa and Tahiti; and it was at this time Iro (Whiro in New Zealand Maori) also flourished and made some of his noted voyages in the Pacific, on one of which Tura was his companion to the island of Vavau (either the island of that name in the Tonga Group, or Porapora of the Society Group, the old name of which was Vavau—probably the former). It is not at present certain if this Tura is the same as mentioned in New Zealand and Rarotongan histories, though the period agrees well. It was at this period also that a great unrest appears to have overtaken the Eastern Polynesians, which led them to extend their settlements to many new islands, and a century afterwards brought large accessions to the population of New Zealand.

The dialect in which this short history is expressed is Rarotongan.]

ATEA was the "spreader" (or creator) of all things. Atea dwelt with a woman named Pāpāroa-i-te-itinga (Paparoa of the sunrise) and there was born to them Te Tumu; thus:—

Taparahi ihora i te ari'i e pau a'era, haere atura i Huahine, fa'afanau ihora i te tamaiti, vaiho ihora i reira. Patu ihora i te marae mairi ihora i te i'oa o Mau'a-tapu. Taparahi ihora i te ari'i, e pau a'era, hi'o atu i te rā; a'ita i au te hitira'a mai o te mahana.

Ua haere atura i Tahiti, patu ihora i te marae o Mahai-atea fa'afanau ihora i te tamaiti, vaiho ihora i reira. Taparahi ihora i te ari'i e pau a'era. Haere atura ra i Pa'umotu e Ma'areva (Mangareva) Rapa-rahi (Rapa-nui), Rai-vavae, Tama'i. Aita ana'e ia mau fenua i au ia ora.

Haere atura i Rurutu, hi'o atura i tai i te Hau-o-te-matea, ua hui mai te mahana na tai mau i te ava; itea ihora te teina i reira. Ua pa'ia ihora i te marae, ia Taura'a-arii.

Haere atura oia i ni'a i te mou'a, e mairi ihora i te i'ora o tau mou'a ra, o Manu-reva. Ua parau ihora, "O ta'u fenua teie, ei onu au." Taparahi ihora i te ari'i, e pau a'era, faaea ihora oia i reira faafanau ihora i te ta'ata e i a'era te fenua, ia Amai-te-ra'i. Fa'aea ihora i reira e pohe atura i reira.

Aita atura e parau no to matou fenua, area te rahi o te parau tupuna, te vai atura ia i te feia i ha'api'ihia i te parau tahito.

[In Rarotongan dialect.] Na koe e Gilirua (Dr. Wyatt Gill) akataka meitaki i tena tuatua o mua, kare oki i taka meitaki ki aku. Me tae au ki te enua ki Rurutu a kiritia e au i tetai tuatua enua mau.

[TRANSLATION OF NO. 8 BY MISS TEUIRA HENRY.]

ANCESTRAL RECORDS CONCERNING OUR ISLAND RURUTU.

[Miss Teuira Henry, of Tahiti, has been kind enough to translate the foregoing for us. It is the account of the doings of some people in ancient times, who finally settled in Rurutu Island. Miss Henry justly points out that the boastful alleged conquest of parts of Raiata, Huahine, and Tahiti, is unlikely, and not corroborated by the people of those islands. But for all that the story points to a migration from Avai'i (probably Savai'i) to the eastern islands, and thence final settlement on Rurutu.

Miss Henry also points out that Mau'a-tapu, at Huahine Island, is not a marae, but a hill—as indeed the name indicates. She says, "Maha'i-atea on the western side of Tahiti, was one of the oldest maraes on the island, the chief corner-stone having been laid, it is said in old traditions, by Rua-hatu, the Tahitian Neptune, just after the flood, and it was dedicated to the god Ta'aroa before Tane and Oro came into power here. . . ." Both places are mentioned in the narrative below.

The position of Rurutu island will be seen on our chart. Moerenhout says it is about fifteen miles in circuit, and can be seen at twenty-five miles distance. It is very difficult to land on, and affords no shelter for vessels. The Admiralty chart says it is 1,300 feet in height.]

32 Atea = Pāpāroa-i-te-itinga
 31 Te Tumu = Paparōa-i-te-opunga

“Oh Te Tumu, O! Draw near!

I will not approach thee,

For I am Te Tumu (the origin) of the land.”

Te Tumu dwelt with the woman Pāpāroa-i-te-opunga (Paparōa at sunset), and there was born to them Tumu-te-nekeneke, whose name, or “saying”, is:—

“Oh Papa, O! Draw near!

I will not approach thee,

For I am the Papa (foundation) of the land.”

30 Tumu-te-nekeneke = Tumu-te-oioi

29 Tumu-tikei = Tumu-arō

28 Toka-rukuruku = Toka-eaea

27 Uke = Te Puai-angauta

This was Uke-umu of the “evil pit” (? Hades). He came to this world, and became a man. Uke dwelt with the woman Puai-angauta, and there was born to them:—

26 Tara-matie-toro = Tura

It was these two who spread the population of Mauke and Atiu islands. Tura was a man from Atiu who came to Mauke to take one of Uke's daughters, Tara-matie-toro, as a wife. They had:—

25 Pura = Tarangi-enua-manu

(See the original for their descendants.)

“There are six of these names from the Po (or ages of darkness—ages of the gods), and twenty-five generations from Uke down to Parepora” (to which two are added to bring the table down to the year 900).

No. 8.

PARAU TUPUNA NO TO MATOU FENUA, NO RURUTU.*

EIAHA ra oe e inoino mai i a'u aita i hope ia a'u te parau i nia i to matou fenua.

O vau, o Maru, tei iriti i teie nei parau tupuna, no Papatea, o Papa-uri. No Avaii mai raua, i imi mai i to raua teina, Te-Ahiri. Ua ave a'era o Tute i te ra'au faaite-fenua, ua puto ihora i te va'a, Tauara, i raro i te tai, e imi ia Te-Ahiri i Aunu'u, i Manureva, e i Romai-te-ra'i, te imira'a i taua teina ra.

Mai Avai'i mai, haere atu rai ô ia e te va'a mataeinaa ra i Ra'iatea, te outu ra i Opoa, patu ihora i te marae, mairi ihora i te i'oa o Torea, a ta'i te manu i te outu, i Torea, e tore tea.

* Expressed in Tahitian.

BUT do not feel vexed with me for not completing the history of our island.

I, Maru (Shade), am compiling this history of our ancestors concerning Papa-tea (White rock), and Papa-uri (Dark-rock), who came from Avai'i, in search of their younger brother Te-Ahiri (Over-shadowed).

Tute (Push-away) took rollers and launched the canoe, Tau-ta (Enchantments) to go in search of Te-Ahiri. They sought for him Aunu'u, Manu-reva, and at Ao-mai-te-ra'i.

Hailing from Avai'i, they went to the clans of Ra'iatea, to a point of Opoa, and there they built a *marae* and named it Toa (Plover). The birds sang at Torea—they had light stripes.

They slew the king, and when that was done, they went to Huahine and there was born to them a son, whom they left there. They built a *marae* and named it Maua-tapu (Sacred-mountain). Then they slew the king, and when that was done, they looked towards the east, and found that the sun had not risen to where they wished it.

They went to Tahiti, and built the *marae* Maha'iatea (Extensive mitigation), and there was born to them a son, whom they left there. They slew the king, and when that was done, they went to Pa'umotu, to Ma'areva (the Tahitian for Mangareva), to Rapa-rapa (Rapa-nui), and to Ra'ivavae. They fought, and none of those islands were allowed to escape.

Then they went to Rurutu, and looked over the sea, Te-hau-o-tamatea, just as the sun was rising outside of the harbour, and then they found the younger brother; and they built the *marae* Taurea ari'i (Alighting-of-the-king).

They went up on to a mountain, and named it Manu-reva (Bird-of-space); and they exclaimed, "This is my land, I shall stay here." Then they slew the king, and when that was done, they remained there.

Then were people born, and the land was filled (with inhabitants) and they lived and died there.

There is nothing more to say about our island, but the most of the history of our ancestors remain with those who have been taught ancient history.

No. 9.

ATTEMPT OF A TUPUA'I WARRIOR TO CAPTURE RURUTU ISLAND.

WRITTEN BY TIAARA.

"THE Matauira was a warrior of Tupua'i island, and Ututoa was a brave of Rurutu island. Matauira came to Rurutu to have

look at the kind of men that lived there, but he saw no one who had the appearance of a warrior. He asked, 'Are all the people of Rurutu now here?' The people replied, 'Not so! There is one man named Ututoa who is absent. He is the warrior.'

So Matauirā returned home to Tupua'i, where he arranged for a party to accompany him, and then returned to Rurutu, with the purpose of making war on the people, his desire being to take possession of the island. On their arrival, and whilst on the beach, the Rurutu warrior heard of their coming, so he seized his weapon and came to meet the foe from Tupua'i. He came on and on until he reached the place where the warrior from Tupua'i stood, out in an open place. As soon as the warrior from Tupua'i saw him he said, 'E poaraa ra na Te Inauri,' who was his mother (this is apparently expressed in Tahitian, and seems to mean, 'He is covered with Inauris' scales').* He likened that Rurutu warrior to a fish of the sea; it was a deprecatory remark of his.

'They commenced a combat, but the warrior of Tupua'i did not succeed in overcoming his enemy. Ututoa, the Rurutu warrior, then returned to his mother, who asked, 'Have you overcome that warrior?' He replied, 'I was not able to do so.' So his mother explained to him the method by which the Tupua'i warrior might be conquered. He was to make a pit, and when finished he was to take ropes and make a net like a spider's web, and spread it over the mouth of the pit, then cover the pit with bushes so the warrior should not see it. When this was done, two men were sent to invite the Tupua'i warrior to come inland. So he came on and on till near the pit where the two men occupied the warrior's attention so that he should not see the pit; then the warrior's legs slipped into the pit, he was caught in the net, and there he died. This man, Te Matauirā, was two fathoms high! i.e., twelve feet!"

(Tupua'i island is about 110 miles S.E. of Rurutu island, and forms one of a group of four islands—Tupua'i, Rurutu, Rimatara, and Avavae (or Vavitao)—forming the Austral Group, south-east of Rarotonga—see chart.)

No. 10.

KO TE TERE A UENGA KI TE PA-ENUA.

NA TOARUA I TATA.

KO Uenga te tangata i aere na te pa-enua; no Avaiki taua tangata ra; e ariki taua tangata ra. Ko Tauira-ariki-te-aio tona metua.

* Hinauri (Maori), Inauri (Rarotongan) is the lady who swam over the ocean to become Tinirau's wife. See many legends on this subject.

Tera te tu o tona aerenga na te pa-enua; mei Avaiki atu, ki Tonga mei Tonga ki Vavau; mei Vavau te oki atu ra ki Avaiki, kare i te kua rokoia e te matangi ki te moana; i na raro mai te matangi. Pā atu ra te vaka, kare e enua i kitea.

E, kia akara nga atua i te rangi—a Rongo-ma-Tane—te tangi i nga atua ki te ariki e te vaka tangata i reira. Kua aere mai i Tonga-iti kua arataki ki te enua. Mei reira kua aere atura i Tonga-reva; mei Tonga-reva ki Rima-tara; mei Rima-tara ki Otu koia a Rurutu; mei Otu ki Tupuai. Kua pu te ai ki reira; i Tupuai ki Akaau ki Te Pau-motu; mei reira ki Tahiti; kua noo ki tapere ko Puna-āuia, kua anau te pa tangata ki reira.

E, kia noo taua ariki ra, a Uenga, ki Tahiti i Puna-āuia, ki topaia tona ingoa ko Ruatea. Anau ta Ruatea ko Tangiia-ariki, ki aere a ia i nga tamaine a Te Ika-moe-ava. Anau ta Tangiia Kau-kura, anau ta Kau-kura ko Pou-vananga-roa, anau ta Pou-vananga-roa ko Tangiia; ko taua Tangiia tei tae mai ki Rarotonga nei. E Tangiia ko Tangiia-a-Ruatea, e ko Tangiia-a-Pou-vananga-roa ko tei tae mai ia ki Rarotonga nei, no te tamaki a raua ko te tuakana ma Tu-tapu. Ko Tangiia tei mua e tona au tangata ra ki te enua mai. Kua tae mai a Tu-tapu i reira, kua tamaki, ta raua tamakianga ki mate a Tu-tapu i a Tangiia.

E, kia oti taua tamaki ra, kua akatu a Tangiia i te raua, auaua tamaki; ko te au rai ia e tae ua mai ki a Runanga; e tama nana Rongo-oi. I tupu i a ia te tamaki i Rarotonga nei e tae ua mai ki i mataiti 1823, ko te tuatau ia i peke ei te au o Satani; e mei reira mo te tupuanga o te evangeria o Iesu e teia noa ai.

Kia a Tamati

Kia ora ana koe.

Na Toarua (or Toorua).

[TRANSLATION OF No. 10.]

THE VOYAGE OF UENGA TO SEVERAL ISLANDS.

WRITTEN BY TOARUA.

UENGA was a man who went to many islands; he was from Avaiki (in this case, Savai'i of the Samoan Group); he was high chief there. Taurira-ariki-te-aio was his father.

The following is the description of his voyages: From Avaiki to Tonga (480 miles* S.S.E.), from there to Vavau (in the Tonga Group 150 miles N.N.E.), from Vavau he was returning to Avaiki, but did not reach there, for he was overtaken by a gale on the ocean, which

* All distances are in nautical miles and in direct lines.

ew from the west. The canoe was blown away before it, and they
w no land.

Now when the gods in the heavens—Rongo-ma-Tane and others—
w this, they felt compassion for the chief and the crew of the canoe.
ngaiti came down and led them to the land (probably Savai'i is
eant, if so, this would be, say, perhaps, 400 miles). From there he
lled to Tongareva (Penrhyn Island, about 900 miles N.E.); from
ere he went to Rimatara (780 miles S.S.E.), and from there he sailed
Otu, or Rurutu Island (70 miles E.N.E.); from Otu he went to
puai (120 miles S.E.); from Tupuai he sailed to Akaau (or Fakaau,*
Niau, or Greig Island of the Paumotu Group, 480 miles N.N.E.);
om Akaau to the Paumotu Islands, (as the particular names are not
ven the distance cannot be stated); from Paumotu he went to Tahiti
he distance from Fakaau to Tahiti is 195 miles W.S.W.); and there
settled in the district of Puna-āuia (on the extreme west side of
hiti), where many descendants were born to them.

When that chief, Uenga, lived at Puna-āuia in Tahiti, his name
s changed to Ruatea.† Ruatea's son was Tangiia-ariki, who went
o the Paumotu, to Fakaau) to marry the daughters of Te Ika-moe-
a.‡ Tangiia's son was Kau-kura, whose son was Tangiia-nui. One
ngiia was a son of Ruatea, the other a son of Pou-yananga-roa, and
was the second one who came to Rarotonga on account of the war
th his cousin Tu-tapu. Tangiia and his people arrived first to this
untry, and when Tu-tapu followed him they fought their battles, in
ich Tu-tapu was killed by Tangiia.

After this war, Tangiia promulgated an edict (against further war);
d this peace lasted down to the times of Runanga, whose son was
ngo-oi. Under him wars again commenced in Rarotonga, and
ntinued down to 1823; which was the period that the kingdom of
tan departed, and from then grew the Gospel of Jesus Christ down
the present time.

To Tamati (Rev. Thos. Chalmers) By 'Toarua (? Toorua).

May you live!

(It will be seen from our Chart, on which the route is shown, that

* The Rarotongans do not pronounce the "f," or the "h," or "wh."

† In all probability this is the same Ruatea that is mentioned in the Maori
tory of Toi-te-huatahi as having accompanied that chief on his way to New
land, but stopped at Rarotonga. According to the genealogical tables of Te
ki-tara-are (see table at end of "Hawaiki, 3rd edition) Ruatea flourished thirty-
generations ago, whilst Toi lived thirty-one generations back from the year
00. The Ruatea who came to New Zealand on the second voyage of the
Kurahaupo" canoe is apparently a different man.

‡ See the long story of Tangiia-ariki and the hero Ono-kura in the Rarotongan
SS. with the Society; and also the story of Hono-ura from the Tahitian version,
urnal Polynesian Society, Vol. IV., p. 257.

the total length of this voyage, or voyages, for probably Uenga stayed at the several islands for some time to refresh himself and crew, to make the necessary repairs to the canoe, is 3,575 miles without counting in that part of his voyage through the Paumotu Group, for which there are no particulars. This shows the extent of the voyages made by these able navigators; but it is exceeded by that of Tangiia-nui, who, so far as can be made out, sailed from the Eastern Pacific back to Indonesia, and returned by way of Uea and the Fiji Group. Uenga's voyage occurred in the twelfth, and Tangiia's in the thirteenth century. The descent from Uenga or Ruatea, as given above, does not agree with that of Te Ariki-tara-are's account, though many of the names are found in both histories. Probably the latter is the more correct of the two.

The account given above is addressed to the Rev. Thos. Chalmers—whose Rarotongan name was Tamati, *i.e.*, Thomas—and as he went to New Guinea in 1877, the paper is prior to that date.)

For historical purposes we may as well give another genealogical table relating to Uenga, also to be found in Dr. Wyatt Gill's paper, of which the following is the translation: "This is a genealogical account back from Avaiki (Savai'i Samoa); the first man (of the times) was:—

Te Amaru-ariki
Te Uenga
Vai-iti
Ka'ukura

The latter's home was at Tongareva (Peurhyn Island), where he had a *marae* named Tuarea, and hence is the name Tuarea in Rarotonga. The meaning of the name Tuarea is from two men, one (the first) whom he made a food-oven, and when he had cooked the food he invited the second man to partake. After this the second man cooked some food and invited the first man to partake of his food, and from that time the name Tuarea originated, in the Rarotonga dialect. (It is very obvious what the connection is.)

Ka'ukura had:

Kau-mango
Rira (or Riri)
Pou-ananga-roa-i-Tahiti
Maono
Tangiia-nui, who settled in Rarotonga."

(Comparison with the table at the end of "Hawaiki" will show that it agrees very nearly with the above, except that Maono is

re shown to be the father of Tangiia-nui, whilst Pou-ananga-roa (or, rather, is his adopted father.)

The following is translated from the same papers in reference to Tangiia-nui's son Motoro, who is an ancestor of the Mangaia people as given by Dr. Wyatt Gill in his "Savage Life."*

"This is the account of Motoro as explained by Te Ariki-tara-are : Motoro was a son of Tangiia-nui, his mother being Moe-tuma, the second wife—the first wife being Aki-tope-ara. The first wife's son was Pou-te-anuanua ; the third wife of Tangiia was Puatara, whose son was Te Rei ; Tangiia had three wives and three sons.

The first wife, Aki-tope-ara, was from Tahiti ; the second, Moe-tuma, was from Mauke Island ; and the third, Pua-tara, was the younger sister of Moe-tuma, by the same father. Tangiia came from Tahiti to Mauke and there married Moe-tuma and her sister. He then voyaged to Mangaia Island and stayed there some time with his son Motoro. After a time Tangiia left Mangaia and came to Rarotonga, leaving Motoro at Mangaia. Later on, Tangiia grieved for his son, and he therefore sent messengers to fetch Motoro ; one was a *pepe*,* the other *Mu'u*,† or a *Iriano*, according to the Mangaians. The *pepe* was a real bird ; and those two birds (*manu*, which also means an insect) brought Motoro to Rarotonga. Hence is the chiefly name of Tinomana,‡ so given on account of the *mana* (or super-human power) of those two birds (? insects) in bringing Motoro through the space (*reva*, the atmosphere ; space between the sky and the earth). Motoro was not brought here in a canoe, but through the space above.

Motoro's sons were Tama-iva, the eldest ; Uanuku, the youngest. Tama-iva had Tupu-ariki, and Uanuku's son was Tino-mana."

(In all of these ancient traditions we must expect to find them coloured by the marvellous ; but generally the true historical part can be separated. We may suggest, perhaps, that the origin of the flight of the *Pepe* and the *Mu'u* is that they were blown away from Rarotonga to Mangaia, and being recognised as strangers to Mangaia, their arrival was considered as a message from the father to the son. The belief in the supernatural pervaded all Polynesian life.)

* At the same time, Dr. Gill, in "Myths and Songs," says that Motoro was thrown overboard and drowned on the passage from Rarotonga to Mangaia, and subsequently became deified as one of the Mangaian gods.

† *Pepe* is a butterfly, but we don't know the meaning of *Mu'u*.

‡ One of the high chief's names of an *ariki* family in Rarotonga.

No. 11.

TUANAKI, THE LOST ISLAND.

IN Maretu's autobiography with Dr. Wyatt Gill's papers, is an account by a native named Soma of his visit to the sunken island of Tuanaki.

The first notice of this island in print is, we think, the first mention in the Rev. Wm. Gill's "Gems of the Coral Islands," Vol. I. p. 73. Mr. Gill (who is not to be confounded with Dr. Wyatt Gill) says: "Early in 1844, a little schooner came (to Rarotonga) from Rurutu, an island in the Tahitian (read Austral) Group. Under the direction of the Rev. G. Platt, it had been sent in search of an island called Tuanaki, known by tradition in all the islands of our group, yet undiscovered (by Europeans). It is asserted to be situated more than two hundred miles to the south or south-west of Rarotonga and is said to consist of three low islands, within one reef, and to be thickly inhabited. Prior to the arrival of the Rurutu vessel, we had heard much of this island, and had taken a voyage of a week hoping to have seen it.* Two native sailors had seen the island at different times, when on board whaling vessels, one of whom had intercourse with the people. He said, that 'they exactly resembled the Mangaians in person, dress, and customs; that they had heard of the overthrow of idolatry on Rarotonga and Mangaia, and that they were waiting with expectation, some foreign teachers to visit them.' That such an island exists, there seems to be no doubt, and that it is comparatively near to the Hervey (now called Cook) Group is confirmed by all reports; but of its exact position we can gain no certain information. The natives are, however, quite sure it will be found, and often pray that it may mean to commence a voyage of discovery." This was written in 1844.

When at Rarotonga in 1897, we learnt from old Tamarua, a Nga-Tangiia, that in ancient times communication was not infrequently maintained between Rarotonga and Tuanaki. He mentioned in reply to questions that about the time the fleet of canoes called in at Rarotonga on the way to New Zealand (*circa* 1350), that "A canoe named 'Raupo' also left this island, but she went in another direction, (to New Zealand) to Tuanaki. Kaka-tu-ariiki was the captain of the 'Raupo.' His friend Tiare stole ten bundles of *ataroroi* (coco-nut, cooked in a certain fashion), and hence he left for Tuanaki"—see 'Hawaiki,' 3rd edition, p. 277. Again the old man said to us when asked about the 'Mamari' canoe, in which the ancestors of the Nga-Puhi tribe of North New Zealand migrated thither, "Yes, I know the name of 'Mamari,' but that of a canoe which left these shores long, long ago. She went

* As described by Maretu, *infra*.

me place in the direction of Tuanaki, and did not come back so far I ever heard. I know nothing more about her." (*Loc. cit.*, p. 279.) We learnt from Tamarua that Tuanaki was supposed to lie south from Rarotonga, and that their ancestors used to visit the island. It took them two days and a night to reach it. The late Judge J. A. Wilson told the writer that "a trading vessel from Auckland used, at one time in the forties, to visit an island, the exact position of which was kept secret. But on a subsequent visit it had disappeared"—probably this was Tuanaki.

There is no such island anywhere in the localities indicated, so that it is no doubt correct to say that the island has disappeared, due, probably, to some volcanic disturbance; but there is a shoal in latitude 1° 30", which is about three hundred and sixty miles south of Rarotonga (see our chart), a distance their canoes would sail over in about the time mentioned. Lieut. Coln. Gudgeon, C.M.G., late Government Resident at Rarotonga, tells us that "Old John Mana-a-rangi had known some of the people of Tuanaki. I do not think it disappeared more than seventy years ago."

We now come to the translation of part of Maretu's autobiography:—When the ship of Williams, junior (son of Rev. John Williams), came to Rarotonga, Katuke and Ngatae were appointed to go with the ship to search for Tuanaki Island. I told Messrs. Buzacott and Toman that I wished to go with them to carry the Gospel to the island. Mr. Bazacott replied, 'Do not think of it. Go direct to Mangaia, and when you arrive the ship will go on to search for Tuanaki.'

"The ship sailed for Aitutaki, and on our arrival we found there a man named Soma,* who had been ashore three months from a ship. He told us he had seen Tuanaki. The Missionaries and the captain were sent for to meet Soma, who said, 'Two years have passed since I saw that island. We went thither by way of Rurutu Island, and when we found it, our captain searched for the entrance (*ava*, a channel into the lagoon, or through the reef), and then lowered a boat to which he descended—there were six of us, the captain making seven. When we got ashore we found no one about on the beach, so the captain said to me, 'Go inland and search for the people. If you find them return here.' The captain then gave me a sword to take with me. When I reached some way inland, I saw a house which was full of men—it was the house of the *ariki*, or high chief. The chief asked me, 'Whence do you come? From Araura?'† I replied, 'Yes!' 'Come inside the house!' So I went inside; there were no women but men there, no women, as they have a separate house. After

* ? Toma, the writing is so bad it is difficult to make out.

† Araura is the ancient name of Aitutaki.

I had sat down, the chief asked again, 'Do you come from Araura' to which I replied, 'I came from Araura'—for that is their name at Aitutaki. 'A! Where is the captain of your ship?' I told him he was with the boat. 'He is afraid, lest you should kill him!' 'We do not kill men; we only know how to dance (*ura*) and sing; we know nothing of war.'

"I then returned to the captain who asked, 'How is it?' 'They are all there in a house.' 'Why do they stay there?' I replied 'I do not know.' The captain now went inland (with me) taking with him some scissors, axes, and head-dresses, and then entered the house and presented the articles to the chief. The captain asked the chief his name; he replied, 'Maeva-rua; Tuikura is my name from Rarotonga.' The captain and I slept there that night, whilst the chief returned to the ship, taking some food, fowls, pigs, yams and bananas. We were six days ashore there."

Mr. Gill asked Soma, "What are the people like?" "They are exactly like us (Soma was an Aitutakian). Their water is scraped out in a bowl, or in a leaf of the giant *taro*. Their dialect is that of Mangaia, and they wear the *tiputa* (or poncho), and use the same kind of fans as at Mangaia. . . . It takes only one night (and day) to reach Tuanaki from Mangaia."

After leaving Aitutaki the vessel of Williams, junr., went to Mangaia, where Maretu was seized with a serious illness, but he persisted in his determination to visit Tuanaki, with the intention of introducing the Gospel to its people. Mr. and Mrs. Gill sailed in the vessel with Maretu towards Tuanaki. Maretu says, "When evening came on the boom of our vessel was broken in two; it was brought on board, and at midnight the after mast broke. During that night my illness much increased, and the next day Mr. Gill said to me, 'You are indeed very ill! We are now not far from Rarotonga and we will return there.' But on the following day we made Mangaia, &c., &c."

Thus their attempt to find Tuanaki failed, through a gale no doubt though Maretu does not mention the wind. As far as can be made out this voyage in Williams junior's ship was made in 1844. But Maretu like most Maori writers, is very sparing in his quotation of the year though the months and days are frequently mentioned—this is a characteristic feature of Polynesian narratives. Trifling as this note of Tuanaki is, it is the only information we know about the island.

No. 12.

KO TE TERE I A TE ERUI E MATAREKA KI TE
PA-ENUA I RARO.

NA RUPE I TATA.

TERA tetai tuatua no te kapuaanga ia o Aitutaki e tona uanga tangata, tona tupuna :—

I te tuatau i tae mai ei a Te Erui e Matareka mei Avaiki mai, kua ere raua e tā aere i te pa-enua. E toa raua ; kua tā raua i te Atu-Iti te Atu-Tonga ; kua tā raua i Te Tai-kura e Te Tai-toto, kua tā raua a Puto-kura e Avaava-rāi. Kua aravei raua e to raua atua, e Te Rongo, ki tetai enua ; te kapiki aere uara i te moana e, “ E Aitutaki ! Araura ! ” Kia rongo a Te Rongo i te reo kapiki o te enua, kua kakite a ia ki ona taura, “ E Te Erui ! e Matareka ! E enua to tatou, eia e tuoro ua nei te reo. ” Kua ui raua ki a ia, “ E Akapeea ? ” Tera ta to raua atua, “ E noo korua i konei kia ano au kia akamouia e pito ki Vaerota e Avaiki. ” Aere atura a Te Rongo ki Avaiki ; e kia ou te pito, kua oki mai a ia ; kua tuki te ava ; kua ngaa, kua tapā i ingoa ko Te Avatapu i Rua-kakau i Avaiki.

Kua uru te pāi ki uta, kua ki te enua i te taae a Tangaroa. Te arakia ra a Te Rongo ki a Tangaroa, te akatopa maira a Tangaroa i e ua ei tatai i te taae ki tua. Kia uru maira te pāi, teia mai te taae, e tāia maira e te vai. Kua tā raua, e mata ia ; tera tona ingoa ko Tokoroa—e moko ia taae.

Tae atu ki roto teia mai tetai taae, ko Katotiae. Kua mate ia ; e atu ki uta teia a Uika, tetai taae ia, e veritara. Kua mate ia, kua e ki runga i te enua, kua anga i te kainga noo ko Pariki—tera te aiteanga ko te tupati-ariki mei i a Te Erui mai e tae uaatu ki te au uki avarai. Kua anga i te vai-inu ko Vai-maru—tera te aiteanga, ko te aru o Te Rongo.

Tera te anauanga mei Avaiki mai e tae ua mai ki Aitutaki e teia oai ; To Avaiki mai :—

- 64 Te Eva-pu-metua-kore-o-Avaiki
- Te Eva-ariki-kore-o-Avaiki
- Te Papa-tumu-enua-o-Avaiki
- Te Makitu-enua-o-Avaiki

- 60 Te Papa-tu-enua
- Tumu-nui
- Tumu-rai
- Tumu-tina
- Tumu-mou

- 55 Tumu-uia
- Tumu-katoa
- Tumu-tina
- Tumu-tikei
- Tumu-aro

Kua aro ki te ao mei Avaiki :—

- 50 Te Araro-mai
- Te Arunga (i anau i Avaiki)
- Te Tumu-enua-o-Avaiki = Te Papa
- Tangaroa
- Te Rongo
- 45 Te Tupu-ariki-o-Avaiki
- Te Kao-enua
- Te Tireo-enua
- Te Tokaroa-enua
- Te Makitu
- 40 Te Pakavi-enua
- Te Uia-enua
- Tumu-pu
- Te Pou-o-Avaiki
- Te Po-nui
- 35 Te Po-rai
- Te Po-o-Avaiki
- Upaki-nui-raara
- Te Ken-totoro-i-Orovaru
- Tapakau-nui-tuavaru
- 30 Te Erui-o-te-rangi e tona teina ko **Matareka**.

Kua tae ki Aitutaki i teia nei.

Anau ta Matareka ko :—

- Tu-kiri
- Ao-kete
- Tamariki-takaia
- Ai-o-uri
- 25 Ai-o-tea
- Peau-rango
- Auranga
- Tieva
- Tatapu
- 20 Tapa
- Riunga
- Te Ra-tapaia-ravero
- Marutea-tunuku
- Koropanga
- 15 Te Otutiri
- Tama-aro
- Te Kava-ara-nui
- Te Kihii-atua
- Tama-nui

- 10 Kii-matangi-roa
 Ngati
 Kii-ngati
 Tui-a-tara
 Ngaru-tai
 5 Ruatapu-arau-ira
 Make-puni
 Tara

Kua tae ki te onuanga i te tuatua na Te Atua ki Aitutaki nei, mei e mataiti 1821 e tae ua mai nei ki te 1879 nei i te marama nei ko ulai, i te ra 7, 1879.

Mei a Te Eva mai e tae ki a Tapakau-nui-tuavaru e 33 uki tangata. Mei a Tapakau-nui-tuavaru mai e tae ki a Ekakea e 28 uki tangata, tatoatoa e 61 uki. Tera ua ia uanga tangata.

[TRANSLATION OF No. 12.]

THE VOYAGES OF TE ERUI AND MATAREKA TO THE
 WESTERN ISLANDS, AND SETTLEMENT ON
 AITUTAKI ISLAND.

(WRITTEN BY RUPE, PASTOR OF AITUTAKI ISLAND.)

Dr. Wyatt Gill notes that Rupe was a very intelligent man, who resided at Aitutaki Island in the times when the old "wise men" were alive. He considers this to be an important contribution to the history of Aitutaki Island. We are equally interested in the voyages made by the two brothers, which further illustrates the fact that these ancient Polynesians knew, and were in the habit of visiting, most of the islands of the Pacific south of the line.

A more detailed account of Te Erui's settlement on Aitutaki Island will be found in Vol. IV., p. 65, of the 'Journal of the Polynesian Society,' where his struggle with the original inhabitants is described. Again, Major J. T. Large, in Vol. XII., p. 144, of the same Journal, gives a fine genealogical table of the original inhabitants, which, however, of course, does not include Te Erui and his migration. If the foregoing table is correct, it makes Te Erui to have settled at Aitutaki about the year 1150, or in the period of Toi-te-huatahi, who came from Tahiti about that time and settled in New Zealand. As is usual, the marvellous enters into this story; as for instance the interview of Te Erui with his god Te Rongo. Vaerotā is some island north-west of the Fiji Group, but which one is not now known. The New Zealand Maoris say it was from here they got the *hue*, or calabash plant. Tai-toto, Tai-kura (if island names), Puto-kura, and Avaava-rai, are equally not now recognisable as names of islands. No doubt, these are their ancient names now replaced by others. The story seems rather to mix up the doings at Avaiki with the landing on Aitutaki.]

HERE is a history of Aitutaki, the ancestors of the people and their connection.

At the period at which Te Erui and his brother Matareka came to

Aitutaki from Avaiki (in this case, no doubt, Savai'i of the Samoa Group); they made a warlike expedition against the (western) islands. They were both warriors; they fought against the people of the Atu-Iti (Fiji Group) and the Atu-Tonga (Tonga Group); they also fought against the Tai-toto and the Tai-kura;* they also fought against Puto-kura and Avaava-rai.†

On one of these lands they met their god Te Rongo; they had been speaking as they went along, saying, 'O Aitutaki! O Araura! When Te Rongo heard the spoken language of that land, he proclaimed to his priests, 'O Te Erui! and Matareka! We have a (common) land; I heard the voices calling out.' So they asked the god, 'What shall we do?' To this their god replied, 'You two remain here whilst I go to Vaerota and Avaiki to affix (? to deposit the navel-string.'§ So Te Rongo went away to Avaiki, and after he had placed the navel-string he returned and then broke out the passage (through the reef). When it was broken through, he gave the passage the name of Te Ava-tapu; it is at Rua-kakau, Avaiki.

When the canoe (of the two chiefs) got to the land, they found it full of (or occupied by) the wild one of Tangaroa! Then Te Rongo invoked Tangaroa (the god), who caused a heavy rain to fall and sweep the monster away. As the canoe reached the shore they found the monster being destroyed by the water. They attacked and killed it; its name was Mokoroa; that monster was a *moko* (lizard—probably an alligator. See the story of Maui and the Mokoroa, Journal Polynesian Society, Vol. VIII., p. 72. Apparently this incident occurred in one of the islands north-west of Fiji, where alligators are found).

When they got to the lake they found another monster, named Katotia; and inland again was another monster, named Uika, which was a *viritera* (or the dark-coloured Centipede, said to be venomous). After killing that they went on to the higher land and made a dwelling place, which was named Pariki—the meaning of which is the *tupati-ariki* (Major J. T. Large says this means the sequence, order, or succession; it is at Aitutaki Island)—even from Te Erui down to all the succeeding generations. Then a drinking place was made and named Vai-maru—the meaning of which is the shade, c

* These two names mean the "bloody sea" and the 'red sea'—if names of islands, they are not now known by those names.

† These two names are not now known as islands; they may be people's names.

‡ Araura is the ancient name of Aitutaki.

§ One can only suggest that *akamouia te pito* has reference to some ceremony. It was customary to deposit the navel-string of a child at the *marae* of some god who thus became guardian of that particular child.

protection of Te Rongo, the god. (? The protection afforded the voyagers by this god. It is the name of the spring at the back of the Court-house, Aitutaki, says Major Large.) Here is the descent even from Avaiki right down to the occupation of Aitutaki, and since then. There are the Avaiki ancestors:—

64 Te Eva-pu-matua-kore-o-Avaiki.

(See the original for the succeeding thirteen names down to Tumua-ro, who came forth to the world from Avaiki.) Then follows:

50 Te Araro-mai.

(Then follow twenty-one names, for which see original, down to Erui-o-te-rangi and his brother Matareka, who settled at Aitutaki. The descendants of Matareka are, as shown in the original, twenty-nine in number.) “This brings us to the time of the ‘Word of God’ in Aitutaki, from the year 1821 to the 7th July, 1879.”

(To be continued.)

"LES POLYNESIENS ORIENTAUX."

By A. C. EUGENE CAILLOT (published by Ernest Leroux,
28 Rue Bonaparte, Paris, 1909).

A REVIEW.

THE above work does not tell us very much that is new about the Eastern Polynesians, but it gives us the impressions of a gentleman who saw a good deal of Tahiti, the Paumotu Group, and the Marquesas, and evidently kept his eyes open for Ethnological and Antiquarian facts. It is very profusely illustrated, and amongst these are some pictures of the Marquesan *maraes*, which are interesting. They seem, so far as their ruins allow one to judge, to be more like the *heau* of Hawaii than the *marae* of Tahiti. The pictures of some of the *tikis*, or images, are almost exactly like the stone images found at Necker Island, to the north-west of the Hawaiian Group, and which were illustrated in this Journal, Vol. III., p. 153.

The author says that the people of Paumotu only know of Hawaii and Vavao as ancient habitats of the people. Clearly he had not seen the 'log-book' of these people which we published in Vol. XIII. p. 236,* which enumerates a number of ancient lands.

The following extracts from M. Caillot's work will be of some interest to members of the Society:—

P. 8: "The Marquesans are the fairest of the Polynesians of the East. Their colour is not more brown than that of the people of the south of Europe. But half-castes are extremely rare at the Marquesas, whilst in Tahiti they constitute the majority of the population (? S.P.S.). The Marquesans have also the most regular features of any other islanders; their foreheads, noses, and chins, are all beautiful, and approach the type of the Asiatic Aryan. Later on I was in India, and I was greatly struck with the astonishing resemblance which certain Brahmins bore to the old men of the Marquesas. The women of that archipelago often possess a profile and a bodily-form worthy of the antique type. I have seen many female Marquesans of whom the beauty was such that they approached the ideal. They certainly surpass the Tahitian women, so often too much vaunted, to my thinking."

P. 30: "The diversity of human types that one still meets in the archipelagos of Eastern Polynesia is a fact that has struck me during

* Republished with notes in "Hawaiki," 3rd edition, p. 119.

any voyage in Oceania. In the different isles one meets physical characters the most dissimilar, from that of the Papuan negro to those of the white Semitic type, without at the same time finding a native veritably black nor one truly white. Thus I say that the inhabitants of the Tuamotu or Paumotu Archipelago contain a mixed crowd of all origins. In effect, it is incontestable that foreign elements form true colonies, and have come from one cause or another to juxtapose one another on the soil of these islands, and as opposed to the primitive population of the country, composed very probably of Papuans,* who belong to the black race."

"The little of tradition that remains agrees in saying that these lands were at one time peopled by spirits, with whom the emigrant Maoris at first agreed, but whom they subsequently massacred, at least in part. After this, the remainder were assimilated by them. These spirits were in all probability none other than the Papuans who were found as the former masters of the Archipelago. Of these first possessors of the soil very little is known. Tradition is limited to recounting that they went almost entirely naked; they lived in caverns or grottos, or under rocks or the bushes; they fed on roots, fruits, and fish, and also human flesh. In fact, they passed their lives in profound misery, and, indeed, they could not do otherwise on these lands so little favoured by nature.

"The foreign element which deprived them of the soil was the Maori race. But these elements were already mixed, since they were the Polynesians, a race essentially mixed, composed of three origins—the black, the yellow, and the white. At the same time the yellow seems to enter in a feeble degree in the formation, and generally the white element dominates greatly. Whence came these Maori emigrants? From Havaiki, still say the savages of the east of the Tuamotus, who are their descendants. But where was that Havaiki? A high, fruitful land with a humid climate, they reply. The god Pere has destroyed it (*emporttee* = carried it off) and left them nothing but the low islands on which they now live. As to its situation they do not know anything; they can only indicate that it was towards the sunset. What is certain is, that one of the last countries they occupied before their arrival at Tuamotu was the Isle of Vavao of the Tonga Archipelago;† for that island is often mentioned in the chants of the Eastern Paumotuans. One part of the population of the Marquesas, as well as the Tuamotus, have come from the same island. The Tuamotus have also received emigrants from Tahiti and from Marquesas, and, moreover, have suffered invasions (warlike) from those same isles. One sees, by what has been said, how

* The author appears to include Melanesians in the term Papuan.

† Probably M. Caillot did not know that the ancient name of Porapora Island of the Society Group was Vavau, which is most likely the Vavao of the Paumotuans.

many are the origins of these people. But at what epoch did the Maori element establish itself in the Archipelago? The natives of the eastern part say that their fathers arrived from Havaiki about twenty generations ago. . . ."

P. 41 : "The natives of the western islands of Paumotu had, formerly. I am told, theatrical performances, partaking of the pantomimic, gymnastic, melodrama, and mythological order. In these pieces the god Pere (volcano) apparently enjoyed a great rôle. If that is the case I would remark that this god is not properly a god of the 'Tuamotu' people, because there is no volcano in their archipelago. This is an incontestable proof of their foreign origin." [The author does not appear to notice the connection of this name Pere with Pele, the Hawaiian goddess of the volcanoes, nor with Para-whenua-mea, for which see *Journal Polynesian Society*, Vol. XIX., p. 140. The theatrical performances are, perhaps, akin to those of Mangaia Island described by Dr. Wyatt Gill in his "Savage Life," or, maybe, to that of the 'Ari societies of Tahiti.]

THE PERIOD OF RATA.

(No. 2.)

IN Vol. XIX., p. 195, we summarised some of the genealogies leading up to the Polynesian hero Rātā with the view of trying to fix his position in the history of the race. Mr. S. Savage, of Rarotonga Island, now sends us another line on which Rātā is shown, derived from the records of Mauke Island. He says, "The part I send is just half of the whole line, which is a very long one, and to me interesting. It will be noticed that Emā (Maori Hema) is here given as Tangapatoro-ariki, and is the father of Taaki (Tawhaki) and Karii (Karihi). My informant is named Tangata, the father of the present Tamuera Tangata-ariki, and one of the *ariki*s, or high chiefs, of Mauke, who was a very old man when I saw him, about eighty years of age or more. He remembered the golden days in Mauke, and he was one of the descendants of the few who escaped the massacre when the Atiu people raided Mauke. He gave me the descent down to Tararo at my request as well as his own. I now supply that of Tararo from the Mauke record because the same individual is shown in my paper on Rātā (J.P.S., Vol. XIX., p. 142). Tararo-Nooau is about forty to forty-two years old. When the late Tararo gave me his pedigree from Rātā, he was not quite sure of three names, which he left out—there thus should have been three more names in that table (*i.e.*, that on p. 156, Vol. XIX.), and by that line he was the youngest branch, and generally in such cases here the eldest son would be a man, and might have one or two children when the youngest other was born."

The above may be stated thus :—

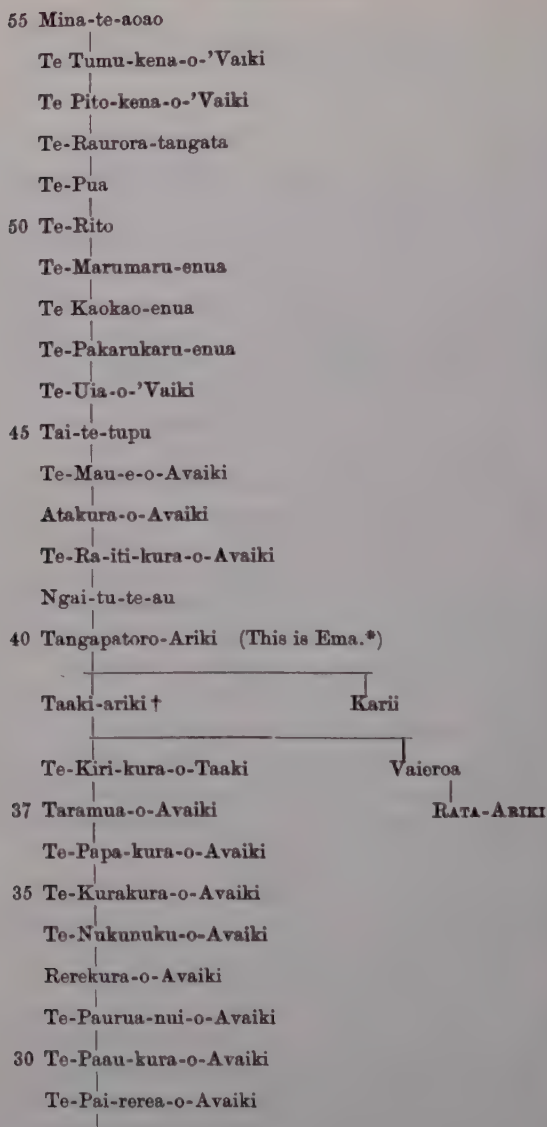
Period of Rata (Mauke account)	J.P.S., XIX., 156, 31*	generations from 1900
„ „ (Rarotongan account)	„ „ 157, 29	„ „ „ „
„ „ (Mauke account as follows)	.. 37	„ „ „ „

We want more information before we can decide on the real period of Rata, and hope that some of our Tahitian members will supply that of Tararo's descent to Tahitians now living. It is important to note in the following table that Hema had other two names, *e.g.*, Tangapatoro and Tamuera-ariki.

* Corrected for three generations.

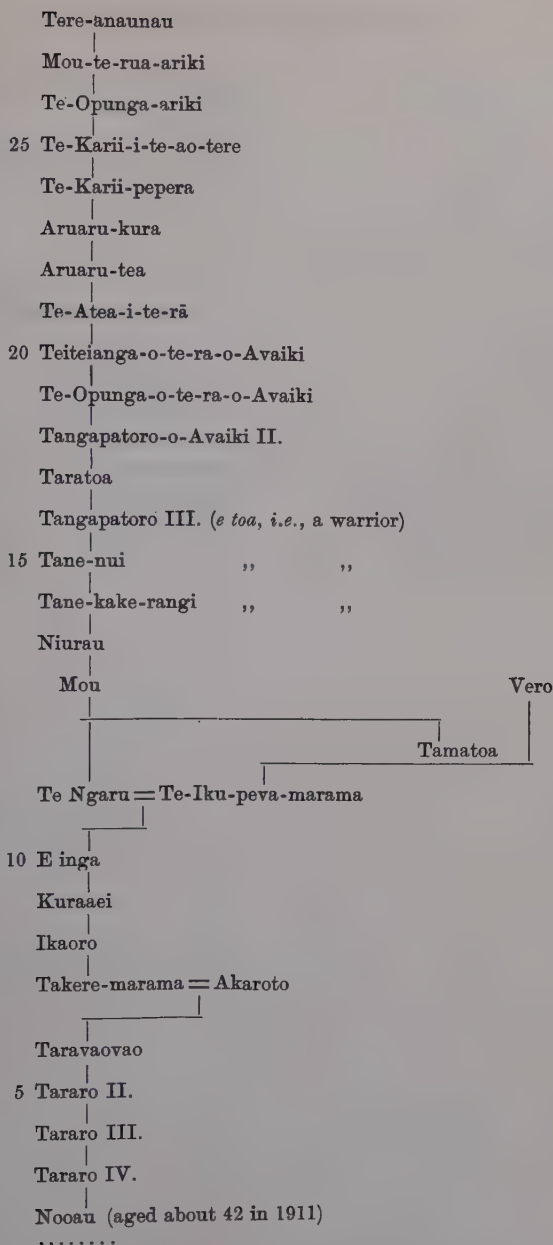
A GENEALOGY OF RATA.

From Mina-te-aoao.



* Tangapatoro-Ariki (or Ema) was also known as Taura-ariki, who was speared by another *ariki* named Tauri with a spear called a *momore*; Tangapatoro caught the spear and bit it, and the spear fell into two halves.

† This is the Maori Tawhaki.



In connection with this same Rātā, Miss Teuira Henry sends us the following extension of the song given in Journal Polynesian Society, XIX., p. 194, according to the Tahitian version; that quoted above is the Paumotu version as sent us by Mr. A. Leverd of Tahiti.

RATA'S SONG TO HIS MOTHER.

Aroha ore ô mau a !
 Nu'unu'u mai, ne'ene'e mai au,

Ia piri a tâtâ,
 E Tahiti-Toerau e !
 E tinâia to'u aroha,
 E aroha ra vau
 I to'u metua vahine,
 Ia Tahiti-Toerau.

I te puau,
 Arauraun o te miti,
 I'au hia e au,
 E'oto ia 'oe,
 E Tahiti-Toerau e,
 I tinâia e,
 Tei te manava faariroriro,
 Tei te manava faaroturotu,
 To'u aroha ia oe,
 E Tahiti-Toerau e !

There was no pity shown, indeed !
 Moving, moving hither, creeping, creep-
 ing hither, I,
 As I met obstruction struck,
 O North Tahiti !
 My love is overflowing,
 And now I am greeting
 My mother,
 North Tahiti.
 Through the baffling wind,
 The long wave of the sea,
 Have I swum
 To weep over thee,
 O North Tahiti,
 With overflowing
 Of mingled feelings,
 Of deep anxiety,
 In my love for thee,
 O North Tahiti !

ENUA-MANU, THE LAND OF BIRDS.

IN the "Log-book" of the Rarotongan migration from Indonesia to their present home, Enua-manu (Maori of New Zealand: Whenua-manu) is mentioned as one of their stopping places, away to the north of Fiji. In "Hawaiki," p. 113, third edition, it was suggested that this land was New Guinea; and in the story below we find that the Rarotongans have come to the same conclusion.

In one of the MSS. belonging to the late Dr. Wyatt Gill there is an account of some of the voyages of I-te-rangiora, who is probably the same as the noted voyager named Ui-te-rangiora in Te Ariki-Tara-are's MSS., and Hui-te-rangiora in Whatahoro's Maori MSS. (of New Zealand)—see "Hawaiki" for mention of his voyages. It says: "I-te-rangiora was a great man of the *tere* (migration) from Atia [the original Fatherland of the Rarotongans], a son of Tairi-tokerau [Vaieroa]." The story of Rata's adventures much as is published in the Journal of the Polynesian Society, Vol. XIX., p. 142, by Mr. S. Savage, is here given, but accredited to I-te-rangiora, which is possibly wrong, though in another Rarotongan document it is stated that I-te-rangiora is a brother of Rata's; if so, then the parents are right. It goes on to say that after the remains of the parents had been recovered (Journal, *loc. cit.*), "He (I-te-rangiora) then sailed his canoe to Enua-manu, which is Manumanu in Papua that Rau* told us of. Enua-manu of our ancestors, according to them, was a land full of birds. Another name for the same place, according to the ancestors, was Enua-kura, so called on account of the red birds (*manu kurakura*) found there, and it is from there were brought the *uru-kura* of the ancestors of old, used for *pare*, or plumes for the *ariki*s, hence *pare-kura* (scarlet plume or head-dress), and the *poe uru-kura* (? pearls and red feathers), used also as a name by the ancestors. . . ."

"When the expedition of I-te-rangiora was at Enua-kura, the crew of the canoe was divided (*mavete*) into two companies, one of which had spears, the other had not. Rau* has told us about the men of Papua; that black men have idols for gods, whilst those people like the Rarotongans (*tangata Koiari*) have no gods. The people that live inland, the Koitapu people, have gods—the spirits of their dead fathers. When they see a vessel passing they say, there are their gods, the spirits of their fathers. The Koitapu people are black men, with *patatue* (? thick

* Rau was evidently one of the Rarotongan missionaries to New Guinea.

lips) and upturned nostrils and crisp (*mingi*) hair, and the heads—*kopa a tangaroa* (? black). The fair people are like the Maori high castes. . . .”

“I-te-rangiora then sailed his canoe south-east (which is the correct course from New Guinea) (*runga*) to Avaiki, the old land, which is Savai’i in Samoa. Here he abandoned his old canoe, the *Ivi tangaroa* (men’s bones), because it was rotten. He then cut down the trees and made a new canoe, the *Tamoko-o-te-rangi* as a substitute for the old canoe. Then his new canoe sailed to the islands in the south and to the north, and returned to Avaiki, Kuporu, Tutuira, and Manuka (all Samoan islands). ‘godless’ men settled in Amoa (Samoa), which the ancestors of the Maori called ‘Amoa-atua-kore’—‘Samoa the godless.’

“Those people who had gods sailed away to the windward islands to Tongareva and Tahiti, and to the islands about Rarotonga.

“One of those of the party that stayed at Avaiki, a woman named Pori-o-kare, was ill-treated; she then took a *rau-utu*† as a means of transit, and departed for Koera. She returned to Enea-manu by way of Tara-are.”

Although it may be a mistake to make Vahie-roa and Tairi-tokerau (Wahie-roa and Tawhiri-tokerau, according to New Zealand Maori traditions) parents of I-te-rangiora (or Ui-te-rangiora), it is nevertheless the case that the latter was a contemporary of Vahie-roa’s grandfather according to Te Ariki-tara-are’s tables, and who flourished just a few generations ago, or *circa* A.D. 650, when the Rarotongan ancestors were living in Fiji.

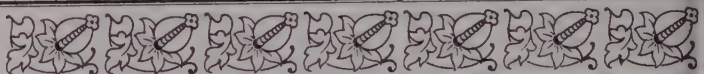
Ui-te-rangiora was, according to Rarotonga traditions, the first of the voyagers who went so far south on his exploring expeditions that he evidently came to the region of icebergs, to be followed in later generations by other voyagers to the same parts. In the above traditions we learn that he also made a voyage west-north-westerly to New Guinea (as it seems to us) to Enea-manu. The distance in a straight line from Savai’i to New Guinea is about two thousand three hundred nautical miles, and this, from what we know of the powers of navigation of the Polynesians, would present few difficulties, especially as there are numberless islands on the way that might be used as *whakaahuru* (in the account of Maori voyages terms them), or resting places.

It is interesting to note also that the Rarotongan native missionaries to New Guinea recognise some of the inhabitants of the latter country

* This canoe in Te Ariki-Tara-are’s (Rarotonga) history is “Te Ivi-o-Atea” and in New Zealand tradition it is called “Te Tuahiwi-o-Atea.” The former account says the canoe was made of men’s bones, hence the allusion above, which probably means that men’s bones (enemies) were let into, or used, in some part of the canoe.

† Rau-utu means a leaf of the *Barringtonia* tree—probably Rau-utu was the name of the lady’s canoe.—Koera is in New Guinea.

ing racially like themselves, notwithstanding that Dr. C. G. Seligmann in his late work, "The Melanesians of British New Guinea," 1910, calls the Eastern New Guinea people Melanesians. One cannot help thinking that the Rarotongan missionaries, with their knowledge of the races, are entitled to be heard on this subject of racial affinity. It is abundantly clear that the Enua-manu of Ui-te-rangiora's age is not the little island of that name in the Cook Group.



NOTES AND QUERIES.

[221] Sculptures on Stone, New Caledonia.

In Volume X., 5th series, p. 516, of the "Bulletins et Memoires de la Société d'Anthropologie de Paris," we notice an interesting paper by M. Marius Archambault, of the Civil Service of New Caledonia, on the subject of his discoveries of sculptured and engraved rocks in that island. These sculptures appear to be numerous and of an extremely interesting nature, so far as we can judge from description and without any drawings of them. The natives—who are Melaneses, probably a good deal mixed with Polynesians—know nothing whatever of the sculptures, and have no traditions about them. The designs are very numerous, many of them geometrical, and apparently the first of their kind to be discovered in the South Seas. They do not appear to have anything in common with the work in any of the other islands. It is little use attempting to describe any of the figures until the author's drawings and photographs are published, which he states he has the intention of doing. But it may be mentioned as an extraordinary fact (if the author is not mistaken) that parts of the sculptures represent some kind of script, in which he recognises letters belonging to the Hymarite, Lybian, Phœnician, Greek, Aramaic, Helenic, Sabaen, Cushite, and Palmyra alphabets. The author goes on to show that it is quite impossible these could have been cut out in modern times by Europeans. One would be induced to doubt the whole thing did not the paper appear in such an authoritative publication as the Bulletin of the French Anthropological Society. Let us hope that the author may prove his contentions and thus open a new chapter in the history of the Pacific.

EDITOR.

CORRECTIONS.

Miss Teuira Henry asks us to make the following corrections in her paper commencing on p. 4 of this volume:—P. 6, line 18 from bottom, read "Book III" not Chapter III. P. 6, line 16 from bottom, read "Pure Eree," not Puru Eree. P. 7, line 7 from top, read "Tahi-pū," not Tahi-hū. P. 7, line 18 from bottom, insert "of" between boundaries and which. P. 9, line 24 from bottom, read "villages," not village.

By an oversight in this No. we have written on the first page of "Extracts from Dr. Wyatt Gill's Rarotonga MSS." "Dr. Macdonald" instead of Dr. Macdonald Gill, and "son-in-law" instead of son.—EDITOR.



PROCEEDINGS.

POLYNESIAN SOCIETY.

MEETING of the Council was held at the Library on the 21st July. Present : the President, and Messrs. Skinner, Newman, Parker, Fraser, and W. W. Smith.

Several letters were read and dealt with, and the following new members were elected :—

G. Heimbrod, F.R.A. Inst., London, Nandi P.O., via Lautoka, Fiji.

Chas. H. Drew, New Plymouth.

It was agreed to exchange publications with the Queensland Museum.

It was reported that the papers of the late Rev. W. Wyatt Gill, LL.D., were in process of translation for publication. They are mostly in the Rarotongan dialect.

It was also reported that the sales of Vol. I. of the "Memoirs" had not so far covered the expense of production by £22; and that Vol. II. of the "Memoirs" (the late Mr. Shand's Moriori papers) were in the hands of the Government Printer for binding, in accordance with the liberal concession made by the Government in that behalf. And further, that Vol. III., containing H. T. Whatahoro's extremely valuable papers on Maori history and traditions, etc., was about half translated. It is hoped to proceed with the printing very shortly. These are by far the most valuable papers relating to the Maori people that have ever come to light.

Mr. W. W. Smith was appointed acting Secretary during Mr. W. H. Skinner's absence.

Members are asked to persuade their friends to secure a copy of Vol. I. of our "Memoirs," being the "Maori History of the Taranaki Coast," containing 566 pp. with many illustrations and maps, price 10/6, post paid; on sale by Mr. T. Avery, New Plymouth, or the Secretaries.

A meeting of the Council was held at the Library on the 8th September. Present : The President, Messrs. Fraser, Corkill, Parker, Newman, and W. W. Smith.

Correspondence was dealt with, and the following new members elected :—

W. W. Bird, Inspector of Native Schools, Education Department, Wellington.

George Hows, F.E.S., 812, George Street, Dunedin.

J. W. Mackay, Box 826, Post Office, Wellington.

As corresponding member—

Sydney Herbert Ray, M.A., F.R.A. Inst., 218, Balfour Road, Ilford, Sussex, England.

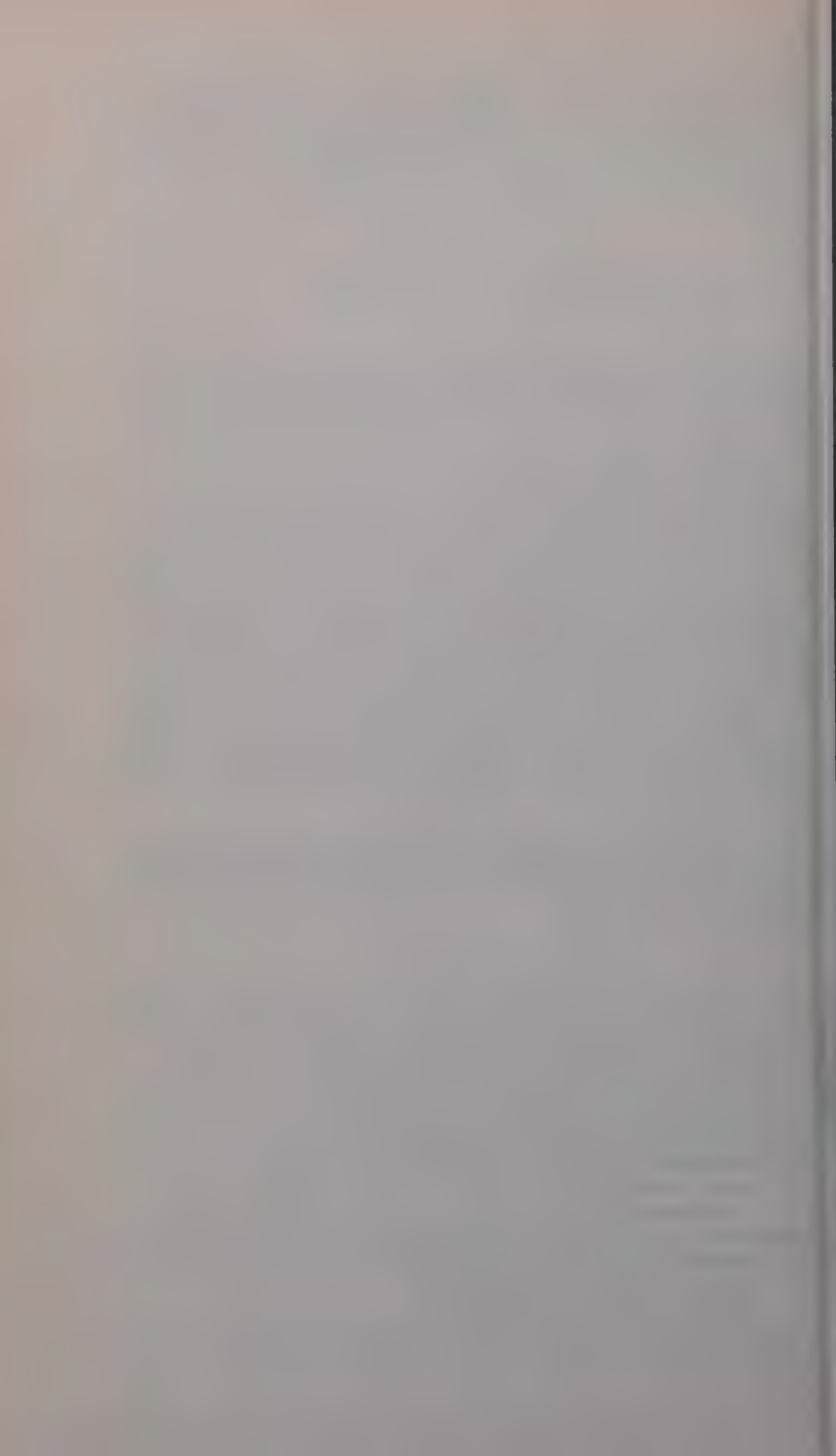
Papers received :—

The Paumotu version of the Tafa'i (Maori, Tawhaki) legend. By A. Leverd.

Ngutuau. By Bishop W. L. Williams.

Ngaio Pa, Kawhia. By W. W. Smith.

Messrs. Angus and Robertson, Sydney, were appointed agents for the 'Journal.'



ORIGIN OF THE NAME OF TONGA ISLAND.

By JOSIAH MARTIN, F.G.S.

In Major J. T. Large's paper on Ruatapu, published in Vol. XV. of this Journal at p. 214, it is said that Ruatapu, on one of his voyages from Rarotonga, visited Tonga Island, some thousand miles to the west. We asked Mr. Josiah Martin, who was then at Tonga, to make enquiries as to whether Ruatapu was known there, and the answer is given below. It is not very satisfactory; but the enquiries brought forth the Tongan account of the origin of the name of their island (Tonga-tapu), and this may probably be considered authentic seeing the source from whence it was obtained. The story is very ancient as its nature proclaims, and is akin to most of the Maui myths.

In one of the MSS. in Dr. Wyatt Gill's collection, written by an Aitutaki man named Kaiapa, we find the following: "Ruatapu was a man of Tonga-tapu Island who came on a voyage to Rarotonga, but he was not allowed to stay there—he was driven off, and then went to Mauke Island (Cook Group), where he settled where his son Moenau had been living, but was then dead." This seems to confirm the Tongan story, and shows the extensive voyages undertaken by these people at that period. It is somewhat uncertain, however, if Ruatapu above is the son of Uenuku, for there was one of his name who flourished long before Uenuku.—EDITOR.]

ON reference to enquiry at Tonga as to the celebrated ancestor Ruatapu, I had several interviews with Fata-fehi, the king's father, who is the representative of the Tui-Tonga (or the sacred highest of former days).

He says the name of Ruatapu is familiar in Tongan tradition, but he could not remember any particulars except that he is said to have carried the name of Tonga to Rarotonga—or Lalotonga, as he called it.

He thinks that Lalo-tonga meant *under-Tonga*—that is to say, that the people gave the name Tonga to some elevation, hill, or mountain, under which they lived, on the sea-beach or on flats surrounding the hills.*

I incidentally obtained the following information:—The origination of the name Tonga is given in the following legendary reminiscence with which he favoured me. I give it in his own words as translated by the Rev. J. B. Watkin:—

* This account, however, does not at all agree with that of the Rarotongan.—EDITOR.

The name Tonga is a personal name; it was that of a great chief Tui-Manuka; that is, the chief named Tonga was *tui*, or king, Manuka, a place in Samoa. (Hamoā he called it.*) This chief named Tonga was a great fisherman, and he had one celebrated hook in his collection by means of which he could fish up land.

Now Maui-kisikisi (Maui-tikitiki in Maori) was a chief among the spirits, and he said to his followers, "Let us go to Manuka and get the hook and fish for land." So they went to Manuka, which is Hamoa, and Maui-kisikisi went on shore; here he met with a woman—she was the wife of Tui-Manuka, and her name was Tavatavai-Manuka. They embraced and "went wrong." The woman asked Maui where he was going. He told her that his party were going to see Tui-Manuka and get one of his hooks. The woman then directed him where to go; there were lots of bright hooks in the house, but there was an inferior one hanging at the end of the house. This was the very particular one by which Tui-Manuka pulled up land. Then the party went in a canoe. They were really gods or spirits: and they went to Tui-Manuka and told him the object of their expedition, because they had heard such wonders worked by this celebrated hook of his.

Tui-Manuka said, "Here are plenty of hooks; please yourselves." But they chose the inferior one as advised by the woman. Tui saw at once that they knew the virtues of this particular hook, and immediately suspected his wife and named her as the one who must have told the secret to Maui; therefore that passed into a proverb because now *Tavatavai Manuka* means one who betrays a secret. This brought the hook to Maui, and with it he fished up the island of Tonga.

Tui-Manuka made a condition. His real personal name was Tonga Fusi Fonua; and his condition was that the land raised by his hook was to be called after him by his name Tonga. Maui went to the western part of the new island and walked to and fro on it to make it a fixture. The middle part was trodden out by the spirits who formed his party. The long narrow part of the raised island was trodden out flat by Maui, and part of it was washed away (separated from the rest) and Maui upon it. This portion became Uvea (Wallis Island).

That is why it is called Tonga. It was Ruatapu who carried the name with him to Lalo-tonga. Tradition is that it was a Tongan canoe manned by Tonga men who took the name Tonga with them, and on landing at the base of a hill, they called the spot Lalo-tonga.

* Of course this is Manu'a, the most eastern island of the Samoa Group.
EDITOR.

THE ORIGIN OF TATTOOING.

AMONGST the papers sent to the Society by Mr. G. H. Davies is the following brief account of the origin of tattooing written, apparently, by an East Coast Maori. There is, perhaps, nothing very new in the note, nor does it explain why tattooing was introduced originally. It is worthy of note, however, that originally the women's tattooing was *he mea haehae*, which means, probably, that such tattooing was originally done by scratching the flesh (as with a shell or flint), and then the colouring matter rubbed in, not cut in with the *uhi*, or tattooing-tool, as at present.

Mr. Best supplies the following note: "Mataora* (who was the first man of the Maoris to be tattooed) married Niwareka, a daughter of Ue-tonga, who himself was a tattooer. She was of the Turehu race, who ate raw food. She was beaten by her husband and fled to her home, where she was followed by her husband, who there saw the real tattooing for the first time. This event appears to have taken place near Rarohenga (a name for Hades, situated in the ancient Fatherland, Awaiki-nui), at a spot named Taranaki. Mataora came from *runga* (either the skies or the south) to Taranaki, where he was tattooed. Before his time the tattooing of the 'upper world' was mere painting, termed *kowaiwai* or *hopara-makaurangi*."

Now, according to an East Coast genealogical table, Ue-tonga (the tattooer above and his daughter Niwareka) flourished seven generations before the great Māui, and the latter thirty-four generations before Hōu-rangi, eponymous ancestor of Ngāti-Porou, who flourished about the year 1350 (see Journal Polynesian Society, Vol. XV., p. 93), that Ue-tonga flourished sixty-three generations ago, or about the commencement of the fourth century; in other words, at the period when the Polynesians were still in Indonasia, if not in the Fatherland. Of course it is unsafe to take a single genealogical line like this to fix a date so far back, and other lines would probably differ widely from this. There is, however, something to be said in its favour, for we must clearly trace the contact with the Turehu or fair people at least as far back as when the Polynesians were in Indonesia, or even living in the ancient Fatherland.

* We propose, later on, to give the full story of Mataora, which is very interesting from many points of view, but too long to insert here.—EDITOR.

The names of the various patterns on the *moko*, or face tattooing may be traced on the illustration of a Maori head, given at p. 109, Vol. XIII., of this Journal.

With reference to the word tattoo; this is Sir Joseph Banks' and Captain Cook's rendering of the Tahitian word *tatau*: "to mark the skin," "to tattoo." And therefore some European ethnologists are quite wrong in attempting to convert tattoo into *tatu*, for there is no such word in Polynesian with that meaning.

Here follows the Maori note:—

TE TIMATANGA MAI O TE TA-MOKO.

He korero tenei mo te tangata nana i timata te ta-moko: Tona ingoa ko Mataora; nana tenei moko e mau nei i o matou kanohi nei nga ngutu, i te rae, i nga paparinga, i nga papa. Ko tona ingoa tera i nga papa he "Rape na Mataora." Ko te ingoa o te moko ko "Titi, Tiwhana, Paepae, Korowaha, Pihere, Kauwae, Hupe, Poniania Ngu." Ko te Titi kei waenganui o te rae. Ko nga Tiwhana i runga ake o nga tukemata, ko te Paepae kei te A kei raro iho i nga kanohi. Ko nga Korowaha i nga paparinga, ko te Putaka i te putake o nga paparinga, ko te Pihere i te taha o nga pi o nga ngutu. Ko te Kauwae ko kauwae ano, ko nga Ngutu, he ngutu ano (e rua nga ingoa o te moko i nga ngutu, he ngutu-purua tetahi; he ngutu-poroporotetahi. Ko te Hupe i raro iho i te poro o te ihu. Ko nga Poniania i te poro o te ihu. Ko nga Ngu kei te tinana o te ihu. Na Mataora tenei mahi, tee moko; ko tana mea hei ta he iwi Toroa; ko tona ingoa o taua mea he "uhi a Mataora."

Ko te moko o te wahine o taua wa he mea haehae, e hara i te mata. No te taenga mai ki tenei motu katahi ka taia; no konahi tee moko te "Pu-kauwae." Ko te ahua o te moko o te wahine o taua wa o mua he penei x x ki te rae ki nga paparinga anake.

TRANSLATION.

"This has reference to the man who originated the *ta-moko* (tattoo). His name was Mataora; his was the *moko* (face-tattoo) which is found on our faces, lips, foreheads, cheeks, and buttocks—that the latter is called the '*rape of Mataora*' (*i.e.*, the great spirals on the buttocks). The names of the *moko* are:—

Titi, in the centre of the forehead.	Putaka, at the root of the ear.
Tiwhana, above the eyebrows.	Pihere, at the corner of the lips
Paepae, on the A* below the eyes.	Kauwae, on the chin.
Korowaha, on the cheeks.	Ngutu, on the lips.
Te Hupe, below the end of the nose.	Poniania, on the end of the nose.
Ngu, on the body of the nose.	

* The meaning of A here is not known to translator.

There are two names for the tattooing on the lips: Ngutu-purua and Ngutu-poroporo. Mataora was the originator of the *ta-moko* (or tattooing), and the implement he used was an Albatross bone (the *selis*) named 'Uhi-a-Mataora.'*

"The tattooing of the women of that date was *haehae*, scratched; was not *ta* (or done with the tattooing chisel). It was on our arrival at this island that the *ta* was used; and hence is the *pu-kauwae* (on the men's chins). The *moko* of the women at that ancient period was of this: x x x on the forehead and the cheeks."

There would seem to be an opening here for someone to study the customs of the Indonesians and ascertain which among the various primitive elements of that great archipelago at any time used painting instead of the *moko*, or face tattooing. It should be noticed in this connection that a system of face tattooing not unlike the spirals of the *iori* is still in use amongst the Angami tribes of the Naga hills, east of Assam, India, and which people may possibly be the descendants of the Polynesians left in India when the great migration from the Northland took place.

* Uhi is the name of the tattooing chisel—see an illustration at p. 166, Vol. II., of this Journal.

ARYAN AND POLYNESIAN POINTS OF CONTACT

No. 3.

By S. PERCY SMITH.

IT is now well known that in Tahiti and the adjacent group was an ancient custom when a new *marae*, or temple, was to lay a foundation stone brought from some old and well-known *marae*, generally from the celebrated one of Taputapu-atea at Raiatea Island. This was done, it is said, to form a connecting link with the most ancient *marae* in the Eastern Pacific, and to secure to the new *marae* some of the *māna*, or prestige, of the ancient one. In the same manner it is related in Maori tradition that the migrations from Tahiti to New Zealand in the twelfth and fourteenth centuries brought with them a small quantity of earth from there to form a connecting link with the old home. It is not, however, said that the earth came from the *marae*, or from the *tuāhu*, or altars, but the inference is that it did so. The main idea appears to have been in either case to ensure to the new sites a part of the sacredness and prestige of the original ones. It is not likely that this was a new custom peculiar to Tahiti and its neighbouring groups, but rather a very ancient one brought with the people from the original Fatherland.

That this idea was not peculiarly a Polynesian one is shown by the following, wherein it is clear that the custom was very ancient and accompanied the Western Aryans in Europe, for, of course, the Icelanders are Aryans. In Herr Jon Stefanson's "Iceland, its History and Inhabitants" (Transactions, Victoria Institute, 1902, Vol. XXXV, pp. 164-178, 1906, Vol. XXXVIII, pp. 54-63, as quoted in the Annual Report, Smithsonian Institution, 1906, p. 287) we find the following: "For sixty years the men of the best blood in Norway flocked to Iceland; each chieftain took with him earth from below his temple altar in the Motherland, built a new temple in the new land, and secured possession of the country by going round it with a burning brand in his hand."*

This was in the latter half of the ninth century; in fact, about the time some of the earliest Polynesian migrations were finding their way

* This is the Maori custom of *takahi*, but it is doubtful if the fire-brand was used.

New Zealand. Unless it can be shown that this was a custom of other branches of the human race, we claim it in the meantime as another connecting link between the Aryan and Polynesian peoples.

Another custom common to Polynesians and the Scandinavians will be seen in the following: It was a well-known Maori custom that in a battle, a siege, or other occasion when one man desired to save the life of another man, or a woman, or a child, he threw his cloak over him, and made him sit on it, which invariably had the intended result, for no other person would dare to insult the owner of the cloak by interfering. Numerous instances of this might be given. It would appear also to have been a Danish custom. In Archdeacon Trollope's "History of Bedford" (county of Lincoln), p. 90, he says, referring to the destruction of Croydon Abbey in South Lincolnshire by the Danes in the tenth century, and after referring to the death of the monks, "Of the other inmates, one boy alone escaped, named Tugar, saved by the younger Sidroe, who threw a Danish cloak over him as a token of protection."

With regard to the great and sacred *marae* of Taputapu-atea at Ra'iatea Island mentioned above, it is suggested that the following, abstracted from Maori traditions shows who it was that founded the *marae*. Perhaps our good friend Miss Teuira Henry can throw some light on the subject from the Tahitian point of view.

The Maori story is as follows: After describing one of the migrations from the Fatherland, it goes on to refer to Hui-te-rangiora, the celebrated navigator, about whom much will be seen in "Hawaiki," p. 43, 167, 169, 174,* under his Rarotongan name Ui-te-rangiora. His man's brother was named Tu-te-rangi-atea, also known as Tu-te-rangi-ariki, and he grew up to be a famous ship-builder, canoe-builder, and navigator. He came down to Tahiti from Hawaiki (either Hawaii or Savaii, it is not certain which) in a great canoe he had built, named "Ao-kapua," and built a temple for the priests and high-chiefs, which he named Rangi-atea, "and from that name comes the name of an island, Rangi-atea (Ra'iatea), in the neighbourhood of Hawaiki (Tahiti), whither in later days Tu-rahui and Whatonga were driven by storm from Tahiti. This was a long time before the migration of Tamatea-ariki-nui to New Zealand" (in *Maori* 1350). There is no doubt as to this island being the Ra'iatea, some hundred and twenty miles W.N.W. of Tahiti, which will be obvious when we come to publish the story of Whatonga's involuntary voyage thither from Tahiti. It is here suggested that the temple built by Tu-te-rangi-atea was the original of the famous *marae*, Taputapua-atea at Ra'iatea Island.

* 3rd edition, Whitcombe and Tombs, Christchurch, 1910.

THE PAUMOTUAN VERSION OF TAFAI.

BY AIPI OF RAIROA.

(TRANSLATED BY A. LEVERD.)

[There are many versions of the story of Tafa'i (or, as the Maoris call him Tawhaki; Rarotongans, Taaki; Samoans, Tafai; Hawaiians, Kahai), and the following from the Paumotu Group, contributed by Mr. Leverd, is interesting as showing considerable divergence from the others. Like most of the versions it appears to include two separate traditions, which in process of time have coalesced. But they can still be separated. The first part into which Rona and Hina are introduced, is an innovation not known to other versions, in quite the same form, and seems to indicate that part of an astronomical myth has become incorporated therein; for Rona is the 'woman in the moon,' and Hinā is a name for the Moon with most branches of the Polynesians, which in Samoa becomes Sina, also the Hindu name for the Moon.

We hope some time to work out these traditions of Tawhaki in complete form, and shall then be able to show that the legend was known to the ancient Sanskrit-speaking Aryans of India, as well as to the Scandinavians, North Germans, Greeks, and the ancient Irish. To assist in this discussion, we quote below from "Paradise of the Pacific," Honolulu, for August last, p. 12, a brief account of Tawhaki (or Kahai) given in the Rev. W. D. Westervelts' very interesting "Life of Kamehameha the First," King of Hawaii. In referring to 'The battle hill of Kauwiki,' on Maui Island, he says: "Another legend gives Hinā a long name which means, 'Hina-cared-for-by-the-moon.' There may be a confusion of names in these legends, and a Hinā, or Moon story united to the story of the noted sea-rovers of Polynesia, Hema, Puna (Maori Punga), and Kahai (Maori Tawhaki). The legend says that Hina came from Ulupaupau, a place in a far off foreign country where she had a husband named Makalii (Maori Matariki) who became the stars of the Pleiades. She settled in Kauwiki and found a new husband, a young chief named Ai-kanaka (Kai-tangata of Maori legend) or 'Man-eater.' He was the son of Heleipawa, and was born in the mysterious place Hulu-manu-i-lani—'The divinely gifted-feather in the Heavens.' They married and lived in Kauwiki. There their troublesome children Puna and Hema were born. There she tried to care for them but became weary of their filth and disobedience and mischief, and went away to the moon. It was in the bright night that she leaped up to the sky. Her husband saw her. He ran and caught one of her legs, trying to pull her back but the leg broke and she escaped into the heavens and went up to dwell in the moon. Because her leg was thus injured as she left Kauwiki she was called Lono-moku. When she had ascended to the moon she met her first husband Makalii, and they lived together in the heavens. Makalii by his supernatural powers had gathered 'all the things growing for food' in Hawaii into a bundle

rammed tightly together, and hung up with strong braided cords round the bundle. The people on the island were starving. Then Iole (Maori *kiore*, a rat) rat-god, went up to the place where the bundle was hanging among the stars. He gnawed and cut the cords until the bundle fell with all its growing plants, and food was restored to Hawaii.

"Puna, Hina's eldest child, went to Oahu, but Hema kept the Kauwiki home. He married a beautiful chieftess who had lived at Iao on the western side of the island of Maui. Her name was Lua-make-hoa. In a little while a child was conceived. Before it was born Hema sailed away to a foreign land from which Hina came, to get the family birth-presents for the coming child. There he met his grand-parents, the father and mother of Hina. The presents he wanted were the Ape-ula and the Apo-ula—whatever these were, they were the family inheritance.

"He went to the foreign land and met the parents and grandmother of Hina. Somewhere in that country dwelt a people called Aia-nuke-a-Kane, a people who fished with lines and used human eyes for bait. Their gods were Kane and Kanaloa (Tāne and Tangaroa). The people sought for captives and called out their eyes. They caught Hema, put out his eyes, and kept him in captivity.

"When his son Kahai (Tawhaki) grew up, he left his family at Kauwiki and went in search of his father. The legends say he was killed in some foreign land. His grandson, Laka (Maori Rāta), by the aid of the Menehune (the fairy people of Hawaii) fashioned a canoe, left Kipahulu, a place near Kauwiki, found the places to which his ancestors had gone, compelled the fishermen to restore the eyes of Hema, and then returned to his home."

Clearly in the above we have the same mixture of the astronomical myth—in the mention of the Moon and the Pleiades—and the account of what is no doubt historical, in Tawhaki's and Rata's voyages. This is more evident in the Maori than in any other version, where the Samoan and Fijian islands are mentioned.—EDITOR.]

RONA^{1*} was a woman addicted to man-eating; in other words she was a cannibal. She begat a girl, whose name became Hina.

In the country inhabited by this ogre men became scarce, until only one was left; it was Hina's lover, Manoihere. He lay concealed in a cave at Orofara,² in Haapape district, Tahiti.

When it was dark, Rona used to go to the reef to fish by torchlight for food for the girl and herself. As soon as Rona had started fishing, Hina went to meet her sweetheart, Manoihere.

As she approached the rock in which was situated the cave inhabited by Manoihere, she chanted an incantation, thus:

"Manoihere is the man, Hina the woman, come out, 'thou base of that rock, open!'"

Manoihere then would ask: "Where is Rona?" There would be the usual answer: "On the long reef, on the short reef, in search of food for us, O my darling. Thou base of that rock, open!" Then Manoihere would open the rock and Manoihere came and met Hina. Then would Hina give the food she had concealed from Rona.

* Numbers refer to Tahitian text.

When Hina thought Rona was about to return home she would, and, standing outside the cave, would shout, "O thou rock, be close."

She then returned home before Rona did. Rona used to cook a little while after and prepare the oven. The food she brought was composed of fishes, turtles, carallies, sharks, *ume*, and every kind of fish. When all was cooked, Rona would call for Hina to come and eat; then would Hina set apart the food she destined for Manoihere. Indeed, the ogress was much astonished at length at the quick disappearance of the food; all those fishes she had captured were eaten in a single meal! And to her naturally came the thought that Hina was setting apart some food. Next night she pretended to be fishing as usual. Really, she went away and waited for Hina, and soon went to the cave and chanted her incantation. Manoihere asked, "Where is Rona?" and was answered in the usual way.

Meanwhile Rona had followed Hina and hidden in the bush in the vicinity; she had heard all that had been said, had learned it so well that she could remember it. She then returned, saying within herself: "Aha! I have some food stored up now."

She paddled to the broad sea, fishing, and on her return kindled the oven. Again Hina set some food apart for Manoihere. Rona started for the cave, and having reached the spot where Hina chanted, she chanted so also: "Manoihere is the man . . ." As her voice imitated Hina's he thought it really was Hina's, and asked: "Where is Rona?" To which Rona herself, as Hina would do, replied: "She is at the long reef . . ."

The rock split open, and Manoihere, unaware, came out and he was caught, cut in pieces, and eaten raw entirely that night by the cannibal.

A little later Hina went to the rendezvous, but lo! the rock had split open wide. She noticed traces of blood; she took that blood and rubbed it on her head; then she fled away, and at daylight reached a new valley.

When Rona noticed the flight of Hina she at once started in pursuit, saying, "My food has escaped!"

She followed the path taken by Hina. Now Hina is down in the valley, and Rona on the hill; she is now descending! Hina is inevitably to be eaten! As she realised it, she met Noa,³ to whom she appealed in her despair: "O Noa! Here comes Rona to devour me; even you will not be spared, but be eaten too!" Rona cried: "Canst thou be my prey?" Noa welcomed her (Hina) and said: "Night fell and day rose; when it pleases Noa he may eat man, thou art mine."

This spell was hardly over when Rona said: "I shall soon be satisfied."

Rona's teeth grew longer; on the upper jaw and on the lower jaw, on the chest, the neck, the belly; all her body was covered with teeth.

Noa lifted his spear, saying: "This spear, Tane-te-rau-aitu, has it with Te Ahua and Hina-te-aku-tama."

As Rona opened her mouth, the spear went in and stabbed her through the body. She died instantly.

Hina said gratefully to Noa: "Great is the happiness of my heart. We were scarce in Tahiti; they were all destroyed by the ferocious Ma. Please now support me."

Not that Noa was a saint; he, too, had eaten men, but he had saved Hina, and she had to be grateful unto him. She became, as may be supposed, his wife, and soon gave him a child, a male, which was named Hema.

The child grew to manhood, and the mother, noticing he was a man, said to him: "Go down to the valley near the river where you will see a woman coming—her name is Huauri,⁴ queen of Niuë (Savage Island). Do not show yourself, conceal yourself under a tree. She will climb on the tree to jump into the water to return on her two sharks' backs to her country."

The young man remembered what his mother had said. He went soon and reached the place indicated. Lo! there was the woman Huauri coming on her shark's back; she debarked on the bank of the river and climbed the tree. Hema grasped the girl, but she was strong and slippery from contact with the fishes. Noa saw that Huauri would escape from Hema's grip, so he said an incantation: "Kaveiga i ruga, e roa makū turua, e roa tapu ko Taiane, tei varua tara ia mau.*"

As a result of the incantation, Hema's strength became greater and greater; the girl was subdued and brought home absolutely naked, with her beautiful hair descending down to her feet. She wailed: "It is the glittering sea, the blooming (flowery) sea; Huauri is a queen of the boundless sea."

She was conducted to the house, and thereafter became the wife of Noa. She became pregnant, and in due course brought to life a child, a male. Tafa'i⁵ was the name of the child.

Later, when Tafa'i had become a boy, he joined his elder cousins, Arihi-tahi's⁶ children. They were playing at the game of *totoie*, which is a kind of little canoe made of a bent coconut leaf, but Tafa'i's was swifter than any other, and it made them jealous of him. They thought came to them to be avenged on Tafa'i's person. They decided to strike at his hand, but Arihi interceded, saying: "It would be too cruel to strike that Tafa'i's hand would be very useful to him for work, but we will lacerate his ribs."

They followed Arihi's counsel and returned home, abandoning Tafa'i to his fate. He remained till late in the afternoon unable to move, and

* I cannot understand it, nor could the man who related it explain; it is expressed in the Paumotu dialect.

a little before the sun set stood up with difficulty, wrapped up wounds, and succeeded in reaching home, crying. When Huauri him and what they had done to him she was much afflicted, and lamented: "Who is that wretched man who thought of taking me wife? If I were in Niuē, my country, there would be Tihapai wife for my child." As she did her ordinary work that day she wept her son's misfortune.

Some days later Tafa'i again went to play with the sons Pua-arii-tahi. They played with ships, and they treated him wantonly as before. As Huauri saw it she just said what she said before.

Hema resented it much, and was very angry and ashamed. He decided to commit suicide, and went to meet the fairies of the "Tū Matua-uru." He got entangled in their net, was brought to the Underworld, and placed in the W.C.

Tafa'i having become a man thought of his father and decided to go in search of him, asking Arihi to come with him to the Underworld. As they proceeded on their journey, they met one of their ancestors named 'Ui.⁸ She was blind, and was occupied in kindling her fire in the oven. When the stones were well heated, she counted carefully the different kinds of food and their quantity, and covered the oven with leaves. After the proper time for a native oven to cook the food, she uncovered it. She now proceeded to put the victuals in her basket. As she did so, Arihi stole part of it. 'Ui soon noticed the disappearance of part of her food. She guessed there was a man present; she took her net and threw it toward the west. She drew it back, but nobody was in it. She did the same toward the east, and the north and the south. One may wonder at such skill on the part of Tafa'i and Arihi. How did they manage not to be taken? Very simply: they took the lead end and brought it overhead.

Seeing how little success resulted from such means she sought another. She undressed and turned toward the east, then to the west, but nobody laughed. So did she towards the north and south, with no more result. She now blowed (what she really did is not translated) toward the west. Arihi exclaimed: "This is a powerful means, let us run to the east." Then she blowed again, saying: "Stinking is the sky from 'Ui's breath."

Trees were blown down and stones split as by a powerful wind where 'Ui had blown. Then she turned eastward with the same wind. This having proved unsuccessful too, she thought of a last means, saying: "I have a means left, but this is a clever man."

She took her hook and threw it. Arihi and Tafa'i were now at the west. The hook was dressed in red feathers as bait, and spirits are usually caught with such bait. Tafa'i said to Arihi: "Do not be afraid." Arihi replied, "No." But he went and took the nice

scious thing. Knowing it was a man, 'Ui let the line go and suddenly made it tight; Arihi was caught by the side. He ran to the end with the line. 'Ui, triumphant, said: "Be taken the fish of the shark."

Tafa'i said to her: "O, 'Ui, let your fish be free lest you should have to deal with the shark 'Mao-huaiape.' There is the brother's share." 'Ui said in reply: "You cannot help; the hook is good. *Maia-i-te-ra'i*,¹⁰ and the line, 'Puhuru-meamea,'¹¹ is good too."

Arihi ran to the west and the north; his forces were exhausted. Then Tafa'i climbed a coconut tree, whose name was "*Te niu roa i Iti*,"¹² and he shouted to 'Ui: "O, 'Ui, turn thy glance to the right side." Tafa'i threw a coconut on 'Ui's right eye; he called again: "O, 'Ui, stare at the left side." He threw another coconut on the other eye, and 'Ui recovered her sight. She saw her grandsons, and rescued Arihi, taking off the hook; she kissed him after the native way (*i.e.*, by friction of the nose) and wept. She did the same with Tafa'i.

They remained there a while; but did not know how to vanquish the *Matua-uru*. They turned to 'Ui and she ordered: "Make six nets to encircle the crowd of *Matua-uru*."

They followed her instructions, and when they got the six nets ready, encircled the *Matua-uru* with the first one, then with the second, and so on up to the sixth.

Tafa'i went where Hema stayed, and he soon found him. Hema, sensing the presence of someone, said: "Don't be in a hurry to kill me; wait until daylight." This, because he thought of the *Matua-uru* coming to kill him. Tafa'i tried to dissuade him: "I am Tafa'i, your brother." Hema replied: "He would not come here among the *Matua-uru*." Tafa'i thought it wiser to carry him on his shoulders outside the house. He again entered the house and set fire to everything. Thereupon they smote and killed all the spirits.

They all rejoined Huauri. Now Tafa'i spoke to his mother: "I have said, "now starting for the land you spoke about, which land is the cause of my father's despair. I am going to my wife, to *Hapai*."* The mother consented and said: "Go, O my son, there are the two sharks waiting for you."

It is not superfluous to say that Tafa'i was already known in *Niuē* as *Hi-hapai's* husband. Tafa'i, accompanied by Arihi, went on the back of the two faithful sharks; they met the sons of *Pua-arii-tahi* surfing. Tafa'i said to them: "Offspring of *Pua-arii-tahi*, leap (as you do)." They leaped and were changed into whales.

12. This name, *Te Niu-roa-i-Iti*, or the tall coconut at Fiji, is also mentioned in the Rarotongan version of *Taaki* (or *Tafa'i*, or *Tawhaki*), see "*Hawaiki*," 3rd edition, p. 192. *Hiti*, *Iti*, *Fiti*, and *Viti*, are the names for the Fiji Group in different dialects.—EDITOR.

* In the Maori version of *Tawhaki* his wife is *Hapai*.—EDITOR.

The sharks were conversing meanwhile: "Arihi is a man and be devoured." It is easy to understand that Tafa'i was sacred to the being Huauri's son, but it was not the case with Arihi. Tafa'i understood their wish and said: "Do not! I have been twice in a critical position, and twice Arihi helped me."

The sharks went over without any further observations and brought the voyagers to Niuē. It happened that the turtles were there in abundance in that country. They cooked some turtles for food, dinner, and then twilight came. At night, Tafa'i went to Ti-hapai's house. The girl did not know it was Tafa'i; when he spoke to her she answered: "I have a husband; he is called Tafa'i, and I am waiting for him." Tafa'i tried to explain: "Well, I am Tafa'i." In vain; she paid no heed to him. Tafa'i said again: "Feel me over." She did not; the skin was slippery, her hand would not grasp him—this was because of the skin of the *maito* (a fish). Nevertheless she said: "I will not be yours." Tafa'i, as a conclusion, said: "You will repent when it is broad daylight."

He laid awake all the night, but with no result; the sun rose and awakened Ti-hapai. She saw him; O wonder! it was Tafa'i!! The mistake was possible as he had the red skin of the *maito*. Then Tafa'i fled. Ti-hapai, who already enjoyed the meeting of her promised husband, despairingly pursued him. Hence is the saying: "Tafa'i runs, and Hapai pursues; *te teipo* is a little bird who wails his friend."

THE NORTH PAUMOTUAN VERSION OF TAFAL.*

BY AIPU-TAROI-A- NUI, OF RAIROA,
PAUMOTU GROUP.

PEU na te vahine ra o Rona¹ i te amu i te taata, oia hoi'e vahine taehae oia. Ua fanau mai tana hoê tamahine, o Hina oia o taua tamahine nana ra.

Pau roa aera te taata i te vahi ta taua vahine e parahi ra, maori o te tane a Hina o tei toe mai, oia hoi o Manoihere. Ua faatapuni oia oia na roto i te hoe ana e vai i Orofara² (Haapape) Tahiti.

Ia tae i te pō e haere atu ai o Rona i rama i te ia na nia i te aau, maa na raua ma tana tamahine. E ua reva ana'e ra o Rona i tai, reira o Hina e haere ai e farerei ai i tana ra tane, ia Manoihere.

Ia tae oia i te mato tei reira taua ana e parahihia e Manoihere ra, reira oia e faateniteni ai, na'o tana pehe :

"Manoihere te tane, o Hina te vahine, a puta mai i vaho, te tumu te papa e, vahia!"

I reira o Manoihere e ui mai ai : "Tei hea ra o Rona?" A puoi ai a Hina : "Tei te aau roâroâ, tei te aau pôtopôto, te imiimi na ra na taua taua hoa. Te tumu o te papa, vahia!" I reira e vehe te mato a haere mai ai Manoihere i rapaeau e farerei ia Hina. I ra atoa o Hina e horoa atu ai i te maa rii tana i huna ia Rona.

E tae roa' tu i te hora e ite ai o Hina e hoi mai o Rona, i reira oia haere i vaho tia ai e tuoro atu : "Ia haamauhia te papa."

E hoi ia o Hina i reira i te fare, e na mua hoi oia i te tae, ei muri e o Rona. I reira o Rona e tahu ai i te ahimaa ; te maa nei e ia, nonu, e urua, e mao, e ume, e te mau huru ia atoa. E ama aera te a e pii atu ra ia Hina e haere mai, i reira atoa o Hina e huna ai i maa tana e haapae ei maa na tana tane. Maere noa iho ra taua vahine taehae ra i te toe ore o te maa, te mau ia i noaa mai iana e pau a ia i te airaa-maa hoê ra, e ua tupu hoi tona manao i te huna o na. Ia ahiahi faahou aera ua haepeu haere i te rama mai tei atauhia e ana ra.

* Expressed in the Tahitian dialect, but with several Paumotu words introduced.

1. Rona-nihoniho-roroa—Rona long teeth : also Nōnā (Tahitian).

2. That cave called "Te Ana o Manoihere" is situated at Orofara, Haapape, or called Uporu in ancient time ; which was also Rata's dwelling I think.

Ua haere roa o Hina e tae atu ra i pihai iho i taua ana ra, ua tu atu ra mai tei matauhia e ana ra, e ua ui mai o Manoihere: "Tei hea o Rona," a puoi atu ai a Hina mai te matamua te huru.

Area o Rona ua pee ia Hina e ua meho i roto i te uru aihere, ua faaroo oia i ta raua parau, ua haapiipii e ua tamau. I reira tonu hoiraa atu mai te parau i roto iana iho: "Ha! ua noaa mai ta maa!"

Haere atu ra o Rona i tua e ravaai e ua hoi mai ra e tahu i ahimaa, e huna faahou atu ra o Hina i ta Manoihere. Haere atu tei enei vahine o Rona i pihai iho i taua ana ra e faateniteni aera: "Manoihere te tane . . ." Manao aera o Manoihere o tana tei vahine, e pii atu ra oia "Tei hea o Rona?" Te pahono mai na Rona, mai ta Hina ra: "Tei te aau roâroâ . . ."

I reira te veheraa o te mato, i reira to Manoihere haereraa ma tona ia haruraahia e Rona, tapupuhia atu ra e amuhia aera i taua pa e pau roa ae ra.

E, i te reira pō ato'a ua haere o Hina e farerei i tana tane, e roa hia, te fatafata noa ra taua ana ra. Te iteraa ia ona i te toto, rau atu ra oia i taua toto e tuu ae ra i nia i tona upoo, tona ia hororaa aera, tae atu ra i te hoê peho.

I te iteraa o Rona e ua horo tana tamahine, i reira oia e auau mai te parau i roto i tona vaha: "Ua ora hoi taua maa e."

Tapapa atu ra na te ea i haerehia e Hina; rochia tei roto o Hina i te peho e o Rona tei nia i te aivi, te pou mai nei i raro! I reira hoi to Hina fareireraa i te hoê tanta ia Noa,³ te parau raa ia: "E Noa e! teie o Rona, te au mai nei ia'u nei ei maa nana, eita atoa oe e ora e pau oe!" Te puoi mai nei o Rona: "Ia haere mai, teie tona opu e mo'e ai oia!" Te aratai raahia o Hina mai te parau a Noa: "Tahuri te pō, maraga te aō, a tika kia Noā, kua kai Noa ki tagata."

Aita i mure taua parau ra, te pii mai ra o Rona: "Ua paia hoi a e."

Tupu ae ra to Rona niho, i te taa nia e i te taa raro, i te oumau 'a'i, te opu, i roa ae ra tona tino i te niho. Te maraa ia to Noa omonu mai te parau e: "Tei enei rakau Tane-te-rau-aitu, tei rave te reira kia Te Ahua e o Hina te aku tama."

Te haamama mai ra taua vahine taehae i tona vaha, i reira patia-raa-hia na roto i te vaha e pipiha atu ra taua omone na te ohuru. Te pohe-roa-raa ia o Rona i reira.

Teie ta Hina parau ia Noa: "Ua rahi te mauruuru o tou aau i oe, no te mea eita e toe te taata i Tahiti nei, e mou roa ia Rona. I farii mai oe ia'u."

Area ra e taata taehae hoi o Noa. Ua taoto ae ra raua; hapu e

3. Noa-huruhuru—See number 4 of Genealogical account.

a te vahine e fanau mai ra te tama, o Hema taua tamaroa na raua a.

Paari roa atu ra taua tamaiti i reira, e tae atu ra i te hoē mahana, a haapii mai te metua vahine: "A haere i raro i te peho, e ia haere roa mai te hoē vahine o Huauri,⁴ e arii no Niuē, eiaha oe e faaite roa atu ia oe, a tapuni ra i raro ae i te apu raau, i reira oia e pauma i nia i taua purau, e oua i roto i te pape a hoi ai i nia i tona taua' o e haere ai i tona fenua."

Manaonao noa ae ra taua tamaiti i te parau a te metua, haere atu a oia, e tae ae atu ra i te vahi i parauhia, inaha! taua vahine te haere mai nei na nia i te ma' o, tapae atu ra teie nei tau ma' o i te hiti te anavai, e pauma ae ra o Huauri i nia i te purau. Te haru-raa-ia ia e Hema. Area e vahine puaai te reira, e te paia te tino i te fare o te ia. Te ite mai ra o Noa i taua tamaiti ana ra, eita e noaa ana o Huauri, tuo mai nei: "Kaveiga i ruga, na ka mahū tūrua, e pa tapu ko Toiane tei varua tara ia mau."

Tupu ae ra to Hema puaai i taua upu ra, mau iho ra te vahine, ai te ahu ore, e rouru anae mai te upoo e tae roa i raro; na' o tana parau: "O tai puapua, o tai puamea, e arii Huauri i te tai aratoro."

Aratai roahia taua vahine i te fare; parahi atu ra i reira, e hapu e ra. Fanau mai ta raua hoē tamaiti o Tafa'i⁵ te ioa.

E paari rii ae ra o Tafa'i, haere atu ra e amuimui haere i tona taua tuaana, te huaai a Pua-arii-tahi.⁶ Teie to ratou ohipa, e totoie, ta ra e upootia ta tera ra mau tamarii i ta Tafa'i. Te riri raa ia ratou, a rave ia Tafa'i, taparahi atu ra. Te opua ra ratou e tapu i ona rima, area ua parau o Arihi,⁶ no roto ia ratou, ua parau e: "Eiaha, e vaiho a i te rima o to tatou teina ei raveraa ohipa nana, e to noa ra tatou i tona aoao."

Ua na reira ratou, e hoi anae i to ratou fare, faaruehia atu ra Tafa'i i taua vahi ra, vai noa mai nei e tataha atu ra te mahana, tia e ra i nia, paipai iho ra i na aoao. Oto haere atu ra, e tae aera i tona ra metua vahine ia Huauri; ite mai ra teie, na' o tana parau: "Na vai ra teie nei taata taetae afâo, parau e a tii ona ia'u. Ahiri i u ra fenua i Niuē, vahine maitai tana o Ti-hapai⁷ i reira." I te averaa i tana mau ohipa rii i te reira mahana, te oto noa ra i tana maiti.

Tae ae ra i te hoē mahana, amui faahou atu ra o Tafa'i i ta Pua-arii-tahi. Faatere atu ra i te pahi e haamani ino faahou atu ra ratou

4. See number 6 of Genealogical account.

5. Tafa'i-'i'o-ura, red skin; or Tafa'i-uriuri-i-te-tumu-o-Hawai'i. See genealogical account, number 7.

6. See genealogical account, number 8. (Arihi (Karihi) is Tawhaki's brother the Maori and Rarotongan versions.—EDITOR.)

7. See genealogical account, number 9.

iana. Ia farerei o Huauri ia Tafa'i auanei oia e parau faahou ai ma te matamua ra.

Tupu roa ae ra to Hema riri e te haamâ, tufere atu ra, te haere ra oia e farerei i te tini o Matuauru, tona ia fifiraa i roto i to ratou upea afaihia atu ra i te pô, hopoihia atu ra i te fare hamuti, ei paepae titi oraa na ratou.

E paari roa aera o Tafa'i, te opuaraa ia i tona tere e haere e tii i tona metua i te pô. Parau atu ra ia Arihi e haere raua. Te haere raua ia e roohia atu ra te hoê tupuna vahine na raua o Ui⁸ te ioa. Te matapo oia; te tahu ra oia i te auahi, e ama ae ra, haapoi aera i te ahi-maa mai te taio maite i te maa tana e eu. E maoro aera, hua mai ra i te ahi-maa e maheu roa aera, e ia rave o Ui i te maa, ua rave atoa hoi o Arihi. I te iteraa atu o Ui e ua ravehia tetahi pae i te maa, tupu iho ra tona manao e, e taata, te raveraa ia i tana upea huri aera i te tooa o te râ. Ia afai oia i nia, aita e taata i mau mau huri iho ra i te pae apatoa, afai ae ra, aita e taata.

Na reira hoi i te pae hitia o te râ e i te pae apatoerau hoi. Te tumu ra i ore raua i te fifi, no te mea e, ua rave i te aea o te upea ua afai i nia.

Vaiho iho ra ia ohipa o Ui, iriti aera i tona maro; ofera i te hitia o te râ; e aita e â e taata i ata; na reira hoi i te tooa o te râ, e aita atu ra oia i faaroo i te ata; na reira hoi i te pae apatoa e i te pae apatoerau, e hoê â huru. Faaea iho ra o Ui i reira. Auanei ra oia huri ai i tona ohure i te tooa o te râ. I reira to Arihi parau raas "A, e ravea puai tena! a horo taua i te hitiraa mahana." Te hûraa ia o Ui mai te-parau: "Pipiro te rai i te hû no Ui."

Area i te vahi i haerehia e te matai o taua hu ra, ua fatifati te uru e ua parari te ofai. Huri atu ra i tona ohure i te tooa o te râ mai te parau i faahitihia i te matamua ra. E no te mea ra aita roa e faufaa i taua ravea ra, manao iho ra oia mai te parau i roto iana iho: "A, hoê a'u ravea toe, e taata paari rahi teie."

Rave ae ra o Ui i tana matâu e taora atu ra. O Arihi ra, raua o Tafa'i, tei te tooa o te râ. Tei roto taua matâu i te ura, e e uruhia te varua no te nehenehe o taua taoa ra. Te parauraa atu ra o Tafa'i i Arihi: "Eiaha e mata'u." Puoi mai ra o Arihi "Eita." Haere atu ra o Arihi e rave i taua taoa ra, tuihia atu ra i te 'e'e. No te iteraa o Ui e, e taata, haamaru mai ra i te anave, e i muri iho tamau mai hoo puta roa atu ra o Arihi i te aoao. Tona ia hororaa i te pae apatoa mai taua anave ra. Parau atu ra o Ui, na'o tana parau: "Ia mau t ia a te ruahine."

I reira o Tafa'i te piiraa mai: "E Ui! a pae to i'a, a roohia i t Mao-huaiape, te vai atu ra te oto taeae." Te pii mai ra o Ui: "Eiaha

8. 'Ui is Hina-i-te-a'u-tama already spoken of, see genealogical account number 2.

9. See Tahitian version—Uira.

hauti; e matâu maitai tena o Maaia-i-te-ra'i¹⁰ e anave matai o Puhuru-Meamea."¹¹

Horo atu ra Arihi na te pae hitia o te rà e i te pae apatoerau, ua monu tona puai. I reira o Tafa'i te paumaraa i nia i te haari, ia te Niu-roa-i-Hiti¹² te ioa, pii mai ra: "E Ui e! fariu mai na to mata i matau." Taora atu ra o Tafa'i i te haari i nia i to Ui mata atau; e pii Maahou atu ra: "E Ui! fariu mai na to mata i te pae aui." Taorahia mai ra, ara ae ra te mata, ite mai ra i taua mootua nana ra, te raveraa ia ia Arihi, iriti atu ra i te matâu, e ho'i i te ihu mai te oto, na reira atu ra ho'i ia Tafa'i.

Parahi atu ra teie nei tau tamaiti e maoro ae ra. Aita ra ta raua e ravea e noaa ai Matua-uru; te uiraa ia o Tafa'i ia Ui i te ravea; teie ta Ui i faaite mai, "E hamani i na upea e ono, e haaati i te nuu Matua-uru."

Na reira hoi raua, e oti aera na upea e ono, haaati roa raua i te nuu i te upea matamua, e na reira hoi i te piti, e te toru, a tae i te ono.

Haere atu ra Tafa'i i te vahi titio raa e tii ia Hema; e roohia atu ra o Hema, te parau mai nei oia: "Eiaha e ru i te taparahi ia'u, ia o ra." Te manao ra oia e o Matua-uru te haru nei iana. I reira to Tafa'i na'oraa e: "O vau teie, o Tafa'i, ta oe na tamaiti." Puoi mai ra Hema: "E, aita ia e tae mai i onei i te tini o Matua-uru."

Rave noa atu ra o Tafa'i ia Hema e amo atu ra i rapaeau. Hoi Maahou atu ra i roto i te fare, tutui haere atu ra i te auahi, e horo atu ra i rapaeau; i reira to raua papairaa i te mau varua, e pau roa ae ra.

Hoi atu ra ratou e o Hema ia Huauri. I reira to Tafa'i parauraa i te metua vahine: "Te haere nei au i te fenua ta oe i parau mai ra, a noino ai tou metua ia oe ra, e tii i te vahine ra ia Ti-hapai." Puoi mai ra Huauri: "A haere, tei te miti tena na ma'o."

Area ra ua tui te roo o Tafa'i i Niuē e, e tane na Ti-hapai. Haere atu ra o Tafa'i raua o Arihi na nia i te ma'o; roohia atu te mau tamarii a Pua-arii-tahi, te horue ra. Parau atn ra Tafa'i: "Te fanaua a Pua-arii-tahi e! a oho." I reira to ratou hororaa; riro atu ra ei paraoa.

Haere atu ra raua i to raua tere. Te parauraa ia na ma'o: "E caata o Arihi, e au ia amuhia." Te parauraa ia o Tafa'i: "Eiaha, e piti au, iti, e piti ona tautururaa ia'u."

Haere roa atu ra teie nei tau mao e tae atu ra i Niuē ra. Roohia e monu te i'a i taua fenua ra, te nee haere noa ra. Eu atu ra ratou e huai mai ra, tamaa iho ra, e mairi iho ra te mahana, ahiahi atu ra. E ia

10 and 11.—See Tahitian version, Uira; where the line is Maaia-i-te-rai and the hook Puhuru-maumau, which seems to be right. (Manaia is the Maori name.—EDITOR.)

12. See genealogical account, number 10.

pouri ae ra, haere atu ra o Tafa'i i te fare o taua vahine ra o "Ti-hapai. Aita roa oia i manao e o Tafa'i tera ; i te parauraa atu taua tamaiti iana na'o tana parau : " E tane ta'u o Tafa'i, te tia nei au." Te parau mai ra Tafa'i " O vau nei à." Aita ra taua vahine i vare noa atu i taua parau. Na'o faahou â oia : " Fafa mai na oe ia'u." Na reira hoi i Ti-hapai, e aita te rima e mau e mea paia noa, no to Tafa'i iri, e i maito. Aera na parau taua vahine. " Eita vau e ati ia oe." Parau aera o Tafa'i : " E tatara hapa oe ia ao."

Ara noa aera taua tamaiti e ao noa ae ra, aita ra taua vahine raa ati ; hiti aera te mahana, faaara atu ra Tafa'i ia Ti-hapai, e ara ae ra te hioraa atu ra o Tafa'i mau. Eita e moê e taata uteute oia no te i maito. I reira to Tafa'i hororaa, tapapa atu ra o Ti-hapai ; no reira parau i na'ohia ai : " E horo Tahaki, e aru Hapai ; e manu iti te teipapa tagi mai tona hoa rire."

HE KORERO MO TARA-WHATA.

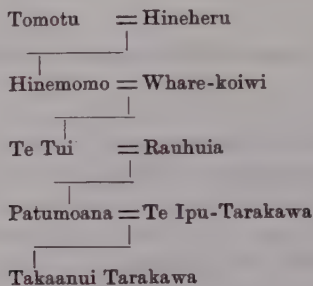
NA TAKAANUI TARAKAWA I TUHITUHI.

KO tenei tipuna, a Tara-whata, i kau mai me ona kuri, mai Hawaiki ra ano. I whakataetae ia kia ma runga mai ia i a "Te Ara-whao," te waka o Toi-te-huatahi i a ia i hoe mai i Hawaiki ki tenei pūtu. Heoi, kihai i taea te tatari a Toi; a haere mai ana a Tara-whata a runga i a Tara-kau-ika—he taniwha. He uaua rawa ki tona mohio o, ka kite ia i te poro-tawhao rakau e tere ana. Ka hikoia e ia, koira te waka mōna. Na, erangi ko ana kuri ano tona whakamaurutanga a ana ngakau. A, ka u mai ki Paepae-aotea, ka titia tona uru-perepu, i manaakitea ia e ona māna-taniwha. Ka mohio hoki ia kua u ki uta, ka kite mai ia i nga maunga nei e tu atu ana—a Pu-tauaki, Mou-tohora, a Tuhua. A, ka mea ia me waiho tona maro-taniwha reira, i Paepae-aotea, me kau noa mai ia ki Tuhua. Katahi ka kau ai te pakeke nei, ka ahu i waho o Motiti, kua kite i a Maunganui i te aha o Tauranga nei. Kua mohio nga kuri ko te wahi tutata tera, ka hakamau ki Maunganui te kau. A, ka u ki uta, ko nga kuri kua u tatahi. Ka riri te tangata nei ki ona kuri no te putanga ki mua i a . Ka eke atu a Māhu ki uta ki mua atu i ona kuri, ka riri mai ki a kuri kei takahi atu i a ia. Ka nanao iho tona ringa ki te kohatu, a mauria atu e ia ki runga i te toropuke, kei te matamata ra-to o Maunganui, ko Tai-rongo te ingoa o taua wahi. Ka tu i reira ka nakaero i a ia, a, ka whiuwhiu atu i nga rimu ki runga i nga kohatu, i titiro atu ki ona kuri. Katahi ka poua atu te karakia—he tipu. Tu atu nga kuri ra, kua kohatu. Na! e tu nei ano aua kuri i naianei.

A no te 20 o nga ra o Hanuere 1910, ka rere au ki runga i te *tima* te tiki i nga kohatu i taua tuāhu. A, riro mai ana nga kohatu e ono reira e titi ana; naku i unuunu mai. Erangi he mea matahura ano e —e ono o te puke, te kau no te whakaahu nui o te tuāhu, ko te puke, te tihi, ko waenganui o te tuāhu. A ka utaina mai e maua ko te pukeha ki reinga ki te *tima*.

I rere tonu atu i taua *haora* ano ki Matakana ki te tiki atu i nga kohatu i putua ki reira. Ko aua kohatu no runga i a "Tainui," waka Hotu-roa raua ko Rata. Ko te wahi i putua ai aua kohatu nei,

ko tahi ra, a waiho tonu iho hei wāhi-tapu. A, he mea nanao nāka roto i te wai ka riro ake, e ono; ko tahi te kohatu nui, i pararahanga. Ki taku rongo ko taua kohatu he patakitaki no te nohoanga o Te Tomotu tungane o Hikonga, wahine a Tama-whariua, uri o Rangi-hou-whiri nui. A, koia ano ahau i kaha ai ki te tiki i aa kohatu, no te mea ka whai mana ahau ki aua kohatu i toku tipuna, Te Tomotu, ara :—



Erangi aua kohatu no runga i a Tainui; no te mahuetanga ki reka ka whai mana enei tupuna, he ahakoa, ko aua tupuna he uri no Toroa no te waka nei ko "Mata-atua."

Heoi, i riro katoa mai i a au aua kohatu tapu, ka titia e au ki runga i nga tuāhu e rua kei roto i te pa-whakairo a Te Kawanatanga i Whakarewarewa, Rotorua. Ko aua kohatu, e rua-te-kau-ma-rua a Tauranga, e iwa o Maketu. Ko aua kohatu i tikina e au i Maketu, i kohatu tapu. E rua no Nga-toka-turua, e rua no Toka-parori te puna o te kei o "Te Arawa" waka, tona ingoa ko "Tangi-haruru," e rua o te pito ki te ihu o "Te Arawa." A, ko te tuahu, ko Koare-taia, i uta tata tonu mai, he tuahu na Kahu-mata-momoe; he whare Tama-te-kapua raua ko te tama ko Tuhoro kei runga tonu ake; e nei ano nga toko-kohatu i te tuahu. Ko toku hoa i haere ai maua ki te tiki i nga oha a o maua tupuna ko Aperahama Tama-i-whakanga he uri rangatira na Whakaue tahi maua.

THE STORY OF TARA-WHATA.

TRANSLATION.

This story may be interesting some day as showing the origin of the stones on the altars within the *pa* built by the Government at Rotorua.]

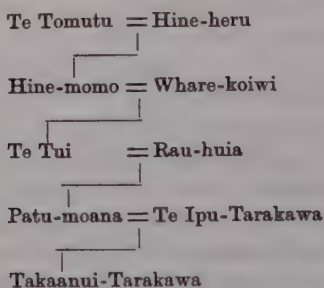
THIS ancestor, Tara-whata, swam hither with his dogs right away from Hawaiki. He endeavoured to come here in the "Ara-tawhao," the canoe of Toi-te-huatahi, when he came from Hawaiki to this island. But Toi could not wait for him; so Tara-whata came on Tara-kauika, the *taniwhā*, or monster. It was a difficult undertaking, he thought, but he found a log of firewood afloat, and bestrode it as a canoe for himself. His dogs were his means of quieting his fears. And so he landed at Paepae-aotea (in the Bay of Plenty), and there stuck in his sacred *tapere*, his supernatural powers having been propitious. He knew that he had reached near to the land because he saw the mountain before him, that is Pu-tauaki (Mt. Edgecome), besides Moutohora (off Whakatane) and Tuhua (Mayor Island). He concluded to leave at Paepae-aotea his *maro-taniwha* (*taniwha*-belt, but ? refers to the *taniwha*, or log, that he came on) and swim to Tuhua Island. So the old man took to swimming, and passed outside of Motiti Island (off Tauranga), whence he saw Maunga-nui hill at the entrance to Tauranga Harbour. His dogs knew that that was the nearest part, so he directed his course to Maunga-nui, and there landed, but his dogs were about to give first. He was angry with his dogs because they preceded him. *Mahu** landed first before the dogs, and he was angry with them (or not them back) lest they trod on him. He took a stone in his hand and carried it up to a hillock situated at the west side of Maunga-nui, the name of which place is Tai-rongo. He stood there and purged himself of any evil influence due to the new land, casting some seaweed on the rock as an offering. He then turned to his dogs and recited an incantation called a *tipi*; they were immediately turned into stone. Hold! they are to be seen to this day!

On the 20th of January, 1910, I went in a steamer to fetch those stones from the altar there. I found six of them that were sticking up and pulled them out. But I first removed the evil influence of the *tapu*

* *Mahu* is probably another name for Tara-whata.

by incantation (*mata-hura*). There were six stones on the hillock, : ten from the top of the altar on the summit, from the midst of the alt. Then the white man and I placed them on board the steamer.

Within the same hour we crossed to Matakana Island to fetch stones that laid there. These stones were brought here on board "Tainui" canoe from Hawaiki under Hotu-roa and Rata. The place where the stones laid was a *wahi-tapu* (sacred place, burial ground). I procured six stones from the water, one of which was flat. I had heard that that stone was a screen (shelter to a house) belonging to Te Tomotu, brother of Hikonga, the wife of Tama-whariua, descendant of Te Rangi-hou-whiri (ancestor of Ngai-Te-Rangi of Tauranga). And it was in consequence of my connection with them that I was enabled to procure the stones through my ancestor Te Tomotu, thus:



Those stones came in "Tainui" canoe, and on being left there, above ancestors had power over them notwithstanding that they were the descendants of Toroa, captain of "Mata-atua" canoe.

I brought away all those sacred stones and placed them on the altars in the carved *pa* belonging to the Government at Te Whakarewarewa, Rotorua. Of those stones there are twelve from Tauranga, and from Maketu, the latter being also sacred stones. Two came from Nga-toka-turua, two from Toka-parori, the anchor of the canoe "Te Arawa," the name of which is Tangi-haruru; two came from the bow end of "Te Arawa," which is near the altar called "Koare-tai" just inland, which was the altar of Kahu-mata-momoe. There is (the site of) the house of Tama-te-kapua and his son Tuhoro just above that place, where the stone supports of the altar still stand. My companion in procuring these valuable objects of our ancestors, was Aperahanga Tama-i-whakangaro, both of us being descendants of Whakauē (eponymous ancestor of Ngati-Whakauē of Rotorua).

TRACTS FROM DR. WYATT GILL'S PAPERS.

(CONTINUED).

No. 13.

KO TE TAEANGA MAI O TE PAI O KURUNAKI KI
RAROTONGA NEI, I TE MATAITI, 1820.

NA MARETU I TATA.

MUATANGANA, i te vai eteneanga o Rarotonga, kua tae mai
te pāi Papaa, ko Kurunaki te ingoa o te rangatira; ko Tivini te
ko Tiaori, ko Tere, ko Taparau e Tumu, ko nga Papaa ia i runga
a pāi ra. Ko Kaōa e Tino e puke tangata kerekere ia. Ko Vere-
e Tupe no Nu Zealand raua. Ko Te Are e Tomo no Tahiti mai
e nga vaine tokorua ko Tavai e Tumai. E nga vaine Papaa
rua, ko Mere e Nati, ko nga vaine Papaa ia, tokoā i runga i taua
a.

Kua tutau taua pāi ra ki raro i te ava i Vai-kokopu i Nga-Tangiia
Tera ta ratou, e ko nono. Kua noo ratou e toru marama. Tera
atua i kitea mai mei runga i taua pāi ra, na Veretini e Te Are i
kite mai i te ingoa o Te Atua, e tera te Atua ko Tiova, e ko
arai. Ko te Atua maata ia i runga i te rangi e te pa enua katoa,
o raua ingoa ia i akakite mai.

Kua tupu te pekapeka i taua pāi ra; na te tangata Rarotonga tetai
ki i te pekapeka, na ratou i akakoko ana kia rave te Papaa i te
te akari, te puaka, e te vaine. Na te vaine tetai pae i te inagaro
e Papaa; na te Papaa tetai pae, i te arumaki aere i te vaine ma te
ki runga i te pāi noo ei te vaine. E ono-ngauru tangata i te rave
angaanga a te Papaa i te ko i te nono. Ko te nono i mua i te
e te ka koia e te Papaa; kua riri te tangata i te tanoanoaia ra te
e, kua rave aere ua i te kai e tae ua atu ki Arai-te-tonga i o
ea Tinirau. Kua tuku i te āta akari a Makea, kua tari ki
Tangiia ki runga i te pāi e te tangata i taua are akari ra. Kite
a Rupe, kua tangi ki te tuakana; kua aru mai i nga Papaa i te
; rokoia mai tei Titama te noo ra; tei reira nga Papaa e te
ata i te tari i te akari. Kua tuatua (? a Rupe) ki te tangata, e ta i
Papaa, e kia okorua Papaa, ko Tiaori e ko Tere, ko nga Papaa ia
) taia.

Kua aere mai ra a Rupe e tae maira ki Turangi, kua tomo atu ki roto i te are o Tupe, kua pati atura i te toki, "Omai te toki, ka au ka tipu rakau." Kare i akakite e, ka aere a ia ka ta i te Pa. Kua apai atura i te toki e tae atura ki Avana, i Kaireva, i te are. Ika-moe-ava. Te moe ua rai a Veretini i te ngutupa, kua kona i kava maori, e nga vaine Rarotonga tokorua i te koi i te kutu. kapiki atura a Rupe, "E Rangi e!" E ariu mai ra te mata ki a Rupe kua tipu atura a Rupe i te kaki, motu atu ra te mimiti, taka ke a Rupe te kopapa. E tangata meitaki e te toa, taua tangata, e tangata i tata e unonga oki na ratou, no ratou rai te ingoa a Rangi. Kare Rupe i tangi ki te tamaine, ki a Rangi-uira; ko te vaine ia a Vere. Kua uri atura a Rupe ki roto i te are i te kopapa o taua tangata.

Kua tae a Te Ivinui (? Tivini), te rangatira-paraparau, kua kae maira "E Rangi!" ma tetai Papaa ko Taparau te ingoa. Tomo atu a Rupe ki vao, tipu atura ki te toki, e topa atura ia ki raro, mate atu a Taparau, oro atura a Tivini, te rangatira-paraparau ki runga i te paparu atura a Rupe, kare i rokoia atu, e puia maira a Rupe, kare e pupui i roto i te pupui. Ora atura a Tivini, kake atura ki runga i te paparu tae atura ki runga i te paī, akakite atura e, kua mate nga Papaa i te mataku atura te tangata i runga i te paī ko te taia aea ratou, mate rave rai i te angaanga a te Papaa i runga i te paī. Kare te Papaa takina kino mai i te tangata i runga i te paī.

Tera te ara i taia ai nga Papaa, ko te noni i te are akari a Makea ka riri ei a Rupe, ta atura i te Papaa, e iku atura ki te tangata Tititahi e taia ia te Papaa. Arumaki maira e tae maira ki Matavera, rere iora a Tere, mate atu ra ia, kotikoti iora, kai atura. E arumaki maira tetai e tae mai ki Pouara, rauka mai ra tetai, a Tiaori, mate atura ia; keia ia e te etene, kainga ia atura e te tangata. E kite aea a Pa e Kainuku, riri atura i taia ia ra nga Papaa, akakite atura e Makea, ko te are akari te ara.

E kite akera a Moe-itiki-oki e kua mate te Papaa kua taia, e mate ta atura i a Nati te vaine Papaa; kua kai atura i te vaine Papaa kua noo oki i tona ngutuare. "Aue te etene e!" Kare i tangi ki te vaine meitaki. Ko te tokoā ia i nga Papaa i taia; toko toru tane, oke te vaine. Ko Veretini e tangata Nu Zilani ia ka tokorima.

E tae akera ki te aiai, kua kake maira te Papaa ki uta, ka tamata Tera a Nga-Tangiia ma Avarua kua noo ki roto i te ngangaeru pipinianga. Kia kake mai te Papaa ka opu ua, kua tae maira te Papaa ki uta, kua kake maira tetai Papaa, ko Tumu te ingoa, kua taki mate i te pupui. Mate atura te tangata ko Kitikiti-akiri, topa atura raro. Kua ati atura te tangata ki te enua, kua tari i te ratou appa ki te maunga ma te atua, e ono ra i te nooanga. Kua aere atura a ariki, kua akamoe i te au—ko te puaka e te kava te kai—i te aere e tiki atura i nga rangatira kia kake mai ki uta. Kua ongi atura a Papaa ma nga rangatira, tari atura i te nono ki te paī e. Kia ope

ki maira te Papaa i te aronga rave angaanga, e kua akaoki mai te tangata i runga i te paī ki uta.

Aere atura te paī, apai atura i a Tapairu-ariki e Matakava-au e pupautā, a Te Are i nga tangata o Aro-rangi, e mate atura, tokoā tei mate pupui. Kua rave atura a Veretini i te pupui ka pupui i te papatanga o te tangata i runga i te maunga te noo tupati ua ra. Kua ui atura a Tua-ivi ki a Veretini, ka tae te poaki ki reira, kua kōrero maira a Veretini, "Okotai pupuianga e mate ei! Kare tetahi e." Kua karanga atura a Tua-ivi, "Auraka e pupui; e kopu tangata ia noku." Kua oti ua; kua oki maira te tamaki—tokoā rai tangata i mate i taua ra ra.

Kua noo tetahi tangata ki uta nei no runga mai i taua paī ra ko Tupe ingoa; kua noo a ia ki tetahi tama a Pa; kua akaipoipo atu i tetahi e nana: e tangata Nu Zilani a ia. E kua apai aere a ia i te tangata o Rarotonga i te ravenga e mate ei te Papaa i te ta. Kua aere atura i tangata Rarotonga, ko Kurikuri te ingoa, e metua a ia no Pa; kua akakite atura a ia ki nga rangatira o te paī kua apai a Tupe i te tangata i te ravenga e mate ei te Papaa.

Kua kake maira nga Papaa ki uta i te enua i te popongi akarata; e tangata ki Turangi, te kainga i noo ai tau tangata ra, ka kapiki "E te!" Kua ara maira Tupe e tomo maira ki vao; opu atura e mate a Tupe i taua Nu Zilani ra. Kua oki atura nga tangata ki runga paī. Ko te mua ia o te pekapeka i tupu i taua paī ra ka noo ei i te enua nei.

[TRANSLATION OF No. 13.]

THE COMING OF GOODENOUGH'S SHIP TO RAROTONGA
IN 1820.

WRITTEN BY MARETU.

The Native part of this account is copied from the Rev. Thos. Chalmer's story, which had been written apparently to supply the numerous omissions in the original copy by Maretu himself. This is the first part of the long story of Maretu's life and work, which practically gives a history of Rarotonga from 1820 to 1840. Amongst Dr. Wyatt Gill's papers is the following, which, perhaps, is copied from a tombstone:—

"MARETU."

"A missionary from Nga-Tangiia, who died 25th January, 1833. He was admitted into the church on 31st August, 1833, and then took up the work of God. He assisted the Rev. Mr. Pitt in teaching the Gospel at Nga-Tangiia; and it was he who set up the church at Mangaia Island and at Manihiki Island. Subsequently he became guardian of the church at Nga-Tangiia, Rarotonga. He was engaged for 47 years in the work of God."

We do not know the name of Goodenough's vessel, but he himself was one of the early traders to New Zealand from Sydney. The little that is known about him is not much to his credit. He was the first white man to land on Rarotonga, though the island was not discovered by him, but by McCoy, the acting-captain of the celebrated "Bounty," who, on his way back to Tahiti after the mutiny had occurred, after they had set adrift Captain Bligh, R.N., in a boat near the Tonga Group, the "Bounty" laid to off Rarotonga, and McCoy was there its first European discoverer. But naturally McCoy had no chance of reporting his discovery, for after a stay at Tahiti he took the "Bounty" on to Pitcairn Island, and there ran her ashore. Maretu describes as follows the visit of the "Bounty": "There came here a very large ship, but the people did not land. Two canoes went off to that ship, and bartered some goods from the white people, amongst them the *Anā*. . . . ;* they purchased these things with fowls, coconuts, and bananas. As they left, a man named Maia stole a large box from the ship, and in it was found the orange and the *motini*, or . . . Makare (McCoy) was the name of the captain. One of the chiefs who went on board, named Tamarua, reported that they had taro swamps and young banana trees, besides young bread-fruit trees and many packages of *anā*, or . . . with stones (? iron) also. They were wild with astonishment at that ship. It was from thence we obtained the first oranges, whilst Kaputini procured a *mautini* from the ship. This was in the year 1788, about the month of May.

The Rev. William Gill† in his "Gems from the Coral Islands" (Ward and Co., London, 1850) was the first, we think, to record Goodenough's proceedings at Rarotonga. The Rev. John Williams (the martyr of Erromanga), in his "Missionary Enterprises," of 1822, does not say anything about Goodenough's visit, and hence he has always been accredited with the discovery of the island. It was John Williams, no doubt, who first reported its existence to the world.

Mr. Savage has been good enough to look through this MS. and make some corrections.)

* Mr. Savage has omitted to fill in what these two things are.—EDITOR.

† Not to be confounded with Dr. William Wyatt Gill.

The following is the translation of Maretu's account :—

‘ Formerly, in the heathen times of Rarotongan, a white man's ship, whose captain's name was Kurunaki (his New Zealand Maori name was Kurunape), whilst Tivini (? Stevens) was the mate ; Tiaori, Taparau, and Tumu were the names of other white men (of the New Zealanders). Kaōa and Tino were black men, and Veretini and Tupe were New Zealanders. Te Are and Tomi were from Tahiti, with their wives Tia and Tumai. There were two white women named Mere (Mary) and Nati, but there were four white women altogether on the ship.

The ship anchored in the harbour at Vai-kokopu, Nga-Tangiia (east side of the island). Their object was to dig *nono* (a tree plant*). They remained here for three months. That ship brought certain news ; it was told by Veretini : they told about God, whose name was Tiova (Jehovah) and Tititarai (Jesus Christ). He was the great God of Heaven and of all countries—such was the name they disclosed.

Trouble grew up with that ship, partly due to the Rarotonga people, who incited the white men to take food, coconuts, pigs, and women. The women were also another cause of trouble on account of their desire to be with the white men ; and the white men were also to blame because they allowed after the women and carried them on board the ship. There were sixty natives engaged in the white men's work in digging the *nono*.

This was another cause of trouble : Veretini (the New Zealander) and Te Are (the Tahitian) went with the Nga-Tangiia and Te Au-o-Tonga people to make war on Aro-rangi (at the west side of the island). Te Are shot at some of the Aro-rangi people and killed four of them. Then Veretini took the gun in order to fire on the body of the people who were on the mountain standing close together and in a line. Tua-ivi† asked Veretini if the bullets would reach them ; he replied, ‘ The shot will kill them all ; not one will live ! ’ Then said Tua-ivi, ‘ Do not shoot at them ; they are relatives of mine. ’ That was the end of it ; the war-parties returned home—there were four people killed on that day.

There was a man named Tupe (a New Zealander) from the ship, who dwelt ashore with the son of the chief Pa ; he had married a native woman. He taught the Rarotongan people a method, or laid a scheme, by which the white men could be killed. One of the Rarotonga men, named Kurikuri, a relation of Pa, disclosed this scheme to the officers on the ship.

Then some of the white men came ashore at early dawn ; and when

* The *nono* is the *Morinda citrifolia*, a shrub, the wood of which is yellow and used for fire. Rev. W. Gill suggests that Goodenough mistook it for Sandlewood, and so named it when he was collecting it.

† This man, Tua-ivi, was Makea Tua-ivi of the Karika family.

they reached Turangi, the village where that man Tupe was staying they called out, 'Tupe!' Tupe got up and came outside the house when (the white men) caught him and killed that New Zealander, then the party returned to the ship. This was the commencement of the trouble with that ship that stayed at the island.

(Another trouble was) the *nono* growing in front of the *mao* about to be dug up by the white men; the people became angry at the defilement, or desecration, of the *marae*; the food was taken right up to Arai-te-tonga, belonging to Makea Tinirau. The store-house of coconuts belonging to Makea was taken away to Nga-Tangiaia and placed on the ship by the men who had charge of that store-house. When Rupe learned this he was sorry on account of his elder brother (property), and he followed up the white men with the coconuts, overtaking them at Titama, where they were resting, the white men and the man carrying the coconuts. Rupe said to the men that some of the white men should be killed—Tiaori and Tere—those were the ones to be killed.

Rupe came to Turangi and entered the house of Tupe (New Zealander) and asked for an axe. "Give me the axe! I am going to cut some wood." He did not disclose his intention to kill the white men. He took the axe, and when he had reached Avana, at Kai-reva, where was the house of Te Ika-moe-ava, he found Veretini (the New Zealander) at the door, drunk with the native *kava*, and two Rarotongan women cleaning his head of lice. Rupe called to him, 'O Rangi!' and when he (Veretini) turned his head to Rupe, the latter made a blow at his neck and cut off his head, the body falling another way. This man (? Veretini) was a fine man and a brave one, with a tattooed face, a son-in-law of the natives, who gave him the name of Rangi. Rupe did not lament or condole with their daughter (she was probably a niece of Rupe, daughter covers much more than one's own daughter) named Rangi uira, who was the wife of Veretini. He turned the body of the man over into the house.

Just then Tivini, the mate, and Taparau (white man) arrived on the scene, and called out to Rangi (? Veretini). Rupe came forth from the house and struck at Taparau with the axe; he fell down dead, where Tivini made off for the ship; Rupe gave chase but did not overtake him. Tivini fired at him, but had no ball in his gun. So Tivini escaped, and getting into the boat went off to the ship, where he reported that the white men had been killed ashore. Great fear came upon the natives who were working for the white people on board the ship lest they should be killed (in revenge). But the white men did not attempt to harm them.

Now this was the cause why the white men were killed—the plundering of the coconut store-house of Makea; hence was Rupe enraged and killed the white men, as he said (he would do) to the

Titama. He followed them up to Matavera, where he found Tere and killed him; his body was cut up and eaten. Then he followed on to Pouara, where he caught another, Tiaori, whom he also killed; his body was stolen by the heathens and eaten. When the chiefs Pa and Tuukuku heard of this they were very angry. They were told it was on account of the taking of the coconuts from Makea's store-house.

When Moe-itiki-oki heard that some white men had been killed, he killed the white woman Nati; he ate this woman who was staying (as a guest) in his house. 'Alas! the heathen!' There was no compassion shown to this fine woman. She was the fourth one of the white people who had been killed—three men and one woman. Veretini, the New Zealander, made the fifth.

When evening arrived, the white men came ashore to fight. The people of Nga-Tangiia and Avarua had hidden themselves in the forest. The boat landed with the white people to catch them; one named Tumu (white man) brought with him his gun and shot a native named Tikiti-akiri, who fell down dead. The people had fled inland, taking with them to the mountains their goods and their gods, and stayed there a few days. Then the *ariki*s, or high chiefs, came forth to make peace offerings—pigs, *kava*, and food—to fetch the officers ashore. Then they greeted the white men by rubbing noses, and carried some *nono* to the ship. After this had been done, the white men paid the natives who had been working for them, and sent them ashore.

When the ship sailed away they took with them Tapairu-ariki, Mata-kava-au, and Kupauta, the two former of whom they left at Tutaki Island, whilst Kupauta was taken on to Panape (Ponape of the Caroline Group, north-west Pacific), where he was left and where he learnt the word of God, and from there, it is said, he was returned and left at Tupua'i Island, where he married two women, and afterwards died there."

(Here ends Maretu's account of these proceedings. We have altered the translation the position of two of the paragraphs, as they were not in their proper order in the original.)

Amongst Dr. Wyatt Gill's MSS. is the following song, which bears on the above events and mentions many of the names. As it was evidently composed at the time of Goodenough's departure, it is valuable as a confirmation of the foregoing.

E AKATARA, NO TE TAMAINA A RUPE I TE RIROANGA
KI TE PAI O KURUNAKI.

NA ITIO I TATA, 1870.

Tena te kimi te kimi, ana ana ra toro e—
Te kimi i a Veia raua ma Apetini,

I to raua tuaine kua riro ki te pāi.
 A uira ma te aa, i te kave i te metua
 Ki te oko auri, kua rauka te tia,
 Omai ki te enua, kia ei nga ariki,
 Me koai te kite.
 Tena a Tiaori te taki i te kava
 I te ere i te puaka, i te titiri i te akari,
 Kua matakutaku Takitumu ma Te Au-o-tonga,
 Puai-kura te vaka, te vaka i puia ki te rakau kava,
 Te rere nei a Te Purotu ma Kamoe
 Ki te ta i a Tiaori, kua oro na te ara,
 Kua tapu arumaki, kua topa ki Titama.
 Kua okioki au, ki te pokipoki aere,
 Ki te akamoe au, ki te vavao taua.
 Kua topa ki Turangi, i karanga mai
 " Oi a Tau-ariki, E tama E !
 Ka akapua ua ake nei.
 Omai tai auri, kua tae taku riri
 Kua eke mei te rangi, kua pukupuku,
 Kua otooto ua ake nei taku riri."
 I tikai e Makea, kua inga Veretini raua ko Taparau,
 Kua ao i te kainga kaore iora e ano
 Poroki ki te teina " E Te Aranui e !
 Ei kunei ra koe, ka ano au ra e,"
 Oō, ka roa rere ē, ē.

(It is hardly worth while translating this song, for it only embodied what has already been translated in the story. It is a lament by Ruatara and his family for Tapairu and her friends who were carried off. It tells of the deeds of the Europeans seizing the food, etc., desecrating the *maraes*—how they were killed, etc.; how certain men were killed with the *rakau-kava* (gun); and mentions places where the events happened.—STEPHEN SAVAGE.)

No. 14.

E TUATUA NO TE KAI-TANGATA I RAROTONGA.

NA MARETU I TATA, 1873.

THE tuatua nei tetai pae tangata e, no te kaki i kai ei i te tangata i Rarotonga. Kare iā! No te meamea-au i akamou-pukuia. Kare e umū-tangata a nga ariki, na nga toa ma te akamou-puku te umū-tangata; kare e tika i nga ariki kia kai i te tangata, ko te kanoenua aea te kaki ki te kai-tangata. No reira i kore ei e kai nga ariki, i te pou aea te tangata i te kai. No te mea e kai meitaki te matū o te tangata. Kare oki e poā mei te puaka e te ika e poaia, kare te tangata e poā. No reira nga ariki i kore ai e kai i te tangata, ko te kanoenua

a te kaki. Kare te tangata e kai ua ia i te au; kia tamaki ei reira kaingaia; ka ara i nga ariki mei kainga ua ia i te au; ka pamokotiaa nga ariki e kave ei i te puaka na Tangaroa ki Vaerota; tena te pau puaka e kavaata, e ara te kai tangata i te au, ka ara i nga ariki ma nga mataiapo.

Kua kitea te umu tangata mua ki Rarotonga nei, na Tangiia; ia oki i a Tutapu. No te meamea-au o Tutapu i te umuumu i a Tangiia e ta kia mate, mei Tahiti mai tana aruanga i a Tangiia e ta kia mate, e tae mai ki Mauke; oro atura a Tangiia ki Atiu; kua aru ai rai a Tutapu ki reira; kua oro atura ra a Tangiia ki Aitutaki, aru ai a Tutapu ki reira; kua oro atura a Tangiia ki Porapora; tei reira atura a Tutapu, kua ngarangara iora a Tangiia. Kua iki iora i te hiki ki reira, i a Pa, e nga mataiapo ma te kau taunga i a Mo're e ngara, e Potikitaua e Tara-mai-te-tonga. Akataka iora i te au toa mua i te vaka. Kua tae mai a Tutapu.

Kua oro atu ki runga, e tae atura ki Maketu kua aravei akera i a Karika ki reira; e pāi ta tangata rai tona. Kua akara iora a Karika rai to Tangiia tangata. Kua maku iora a Karika i a Tangiia; na oronga maira e Karika i tana tamaine, i a Te Mokoroa-ki-aitu ei hine na Tangiia. Kua oronga atura ra a Tangiia i te au no Karika. Kua tupu iora te pekapeka i te au tangata no Tangiia; kua oa atura tai tangata i te au ki te rima o Tangiia, titiri atura ki raro i te tai. Riri akera a Karika, kua oronga atura a Tangiia i te pare-kura ki a Karika ei tutaki i te au i kore na i paria no Karika.

Kua tuatua akera a Karika, "Ka aere taua ka kimi e enua." E i to Tangiia tangata, e rua rau, oko itu o Karika. Kua karanga maira a Karika ki a Tangiia, "E na raro koe; na runga au."

Kua aere maira a Tangiia; e po akera kua tuku iora i te rima ki raro i te tai, kua anū te tai. Kua tuatua maira a Tangiia ki te au tangata, "Kua taeke a Karika i a tatou kia mate ki te tai-ruakoko. Ia oki tatou ki runga i te itianga o te ra." Kua tae mai ki te enua na topa iora a Tangiia i te ingoa o te enua ko Rarotonga—ko te raroanga mai ona i te taekenga a Karika i a ia kia na raro mai a i te tai-ruakoko kia mate a ia no te riri i te au i kore ra e omaiia ona. E tonga te matangi i tae mai ei ki te enua nei; no reira taua ingoa na i karangaia ko Rarotonga. Kua topa iora i te ingoa o te ra i u mai ai ratou, ko Te Ava-ki-Avaiki; e tetai ingoa ko Te Ava-tapu. Kua kake mai ki uta i te enua kua tutau iora i te pai ki iromiro, a kua akatu aere iora i te au marae. E tae ua atura ki Avarua, kua tae maira a Tutapu ki Nga-Tangiia nei. Kua aere e korua puke tangata, ko Ue (Uenga) raua ko Tautenga e kimi i a Tangiia. Kua kitea atura ki Avarua; kua ui maira a Tangiia, "Tei a Tutapu?" Kua karanga atura ra a Ue e Tautenga, "Tera! E mi rai i a koe e ta kia mate." Kua karanga maira a Tangiia ki a Ue, "E oki, e karanga atu ki a Tutapu ei au; auraka ei tamaki; kua

oti ua te tamaki." Kua tae maira raua ki a Tutapu kua akakite atu raua i ta Tangiia i tuatua mai ki a raua, ei au. Kua karanga mai a Tutapu, "Penei apopo e tipinapeia te upoko nanā mei nui ki tokotoko."

E popongi akera kua aere atura a Tutapu ki te kimi i a Tangiia aravei akera ki Tapae; kua tamaki atura ki a Tangiia; kua inga maira a ia i a Tangiia. Kua kapiti maira a Karika ki a Tangiia i tamakianga i a Tutapu; eke tumu iora a Tutapu i a Tangiia ma Karika e (? i) Mataroa kua pou tetai papaki toa o Tutapu i a Tangiia ma Karika. Kua aruaru tika a Tangiia kia rauka rava a Tutapu. E tae atura ki Te Atu-kuri, kua topa iora nga kiikii o Tutapu, i tapāia taua rangi i a Kiikii. Kua ririnui te tamaki, kua pou te au toa a Tutapu, kua tae ki Matavera, kua pu a Tangiia ma Karika i te nūi akairo āūtū no raua. Kua akataka iora a Tangiia i a Karika kia tai a ia, na uta a Tangiia ma tona pae tangata, na tai a Karika ma tona pae tangata. E tae atura ua atura ki Pouara, kua pou te au toa o Tutapu; okotai toa toe o Tutapu ko Potukura te ingoa. Kua mate a Tangiia te ta, toe iora ko Tutapu. Kua oro atura a Tutapu ki te maunga, kua aruaru atura a Tangiia kia rauka i a ia a Tutapu. Kua ta atura ia Tutapu ki te rakau, kua pātiki ua te rakau ki runga i te mokotua. Kua oki atura a Tutapu ki tai, kua rokoia atura e Tangiia kua ta akaou atura ki te rakau, kua tapaia atura te poo-avae o Tutapu kua tapaia taua ngai ra ko Te Toka-tapaia, ko te tainga-o-te-tana (sic) te ingoa. Oro atura a Tutapu ki Nga-Tangiia, kia tae ki te pūtea kia ora. Kua aruaru ua tika atura a Tangiia ki a ia. Kua oro atura ki te maunga kua rokoia atura e Tangiia ki raro i te puna vai i te Vai-kura. Kua opu atura a Tangiia i nga mata, kua nanao atura, ko te opuku atura ki te va'a. Kua kapiki maira nga atua ki runga i te rangi, "E ariki kai vave koe, E Tangiia!" Kua tuatua atura a Tangiia, "E aa au ka kore ei e kai vave, E taku atua? Ka vao te aea? Tana aru aereanga i aku e tae ua maira nei ki te po. Ko te mea teia, e taku atua!" Ko tetai ia ingoa i a Rarotonga ta Tangiia i teia ko "Te Po-Rarotonga." Kua akamama atura i nga mata o Tutapu i te nga atua i te rangi, kua apai atura i te kopapa ki tai.

Kua ta'u atura taua kopapa ra ki te ūmū, e vaiē pakari anake kua ta'u i a Tutapu. Tera ka uke mai kare ua i maoa, te mata ua, kare kua vera i te ai. Kua topaia i taua ngai ra, ko Mata-veravera. Kua apai aere atura kua tae ki Matavera; kua ta'u atura ki reira, kare rai i te maoa. Kua topaia taua ngai ra, ko Mata-vera, no te mea kare rai i te maoa. Kua aere kapiti iora a Tangiia ma Karika, kua aere atura raua ki Avarua ma te apai aere rai i te kopapa o Tutapu. Ka rua ūmū kua rai i maoa i te ai.

Kua ui maira a Karika ki a Tangiia, "Koai te mua i te vaka? Kua karanga atura a Tangiia ki a ia, "Ko Kau-kura!" "Teiea ia?" "Tei Takutea!" Kua tuatua maira a Karika ki a Tangiia

Ka tiki i a ia. Tei a ia te tuatua ravenga e maoa ei te tangata nei, te mea e ariki a ia." Kua ūnga atura a Tangiia i a Te Ariki-tara-e e Tangi-au, e Keu, e Te Akatauirā. Kua kore i Takutea, kua ni atura ki o Atiu ka kitea atura ki Aitu (? Atiu). Kua aere mai ra rokoia maira a Tangiia e Karika, kua topa ki Arorangi, a opu atura Kau-kura ki Arorangi, rokoia atura e tae ki Tokerau, tei reira a Karika raua ko Tangiia, aravei akera ki Inave. Kua ui maira a Kau-kura ki a Tangiia, "I akapeea korua i te ta'u i a Tutapu i kare ei maoa i te ūmū?" Kua tuatua mai a Tangiia, "I ta'u ua!" "No ra i kore ei i maoa!" Kua apai atura e ratou i a Tutapu ki Kai-kura; kua ta'u atura ki reira; e Ngatae te vaiē i te ta'u e te anu (aru); kua maoa atura a Tutapu ki reira; kua topaia taua ngai ra ko Te taonanga i a Tutapu." Tera te mea i maoa ei, i karakia ia, kia tuata ka anga, ei reira e maoa.

Kua tuatua a Kaukura ki a Tangiia, "Kua kite korua e, e ariki a e karakia, ei riera ka ta'u." Kua maoa atura Tutapu kua kai atura. te tu tenana o to te kai-tangata. Ko te umu tangata mua tenana Rarotonga nei. Ka tupu ei te tangata ki Rarotonga nei, kua tupu i te tamaki mua ki Rarotonga nei i a Tangiia ma Karika i a Tutapu. te tumou rai te meamea au, ka tupu ei to tetai kino ka akamoupuku ki tetai; koia katoa te ture a Te Atua; no te meamea-au rai ka huumuia e te ture a Te Atua. . . .

Tera rai tetai umu tangata tei Arorangi, kua urikava a Nga-Tangiia a Te Au-o-tonga ki Arorangi, nga ariki ma nga mataiapo ma te ine ma te tamariki; e aere ua, kare e tamaki. Kua noo atura ki Arorangi, i karangaia tetai tuatua e, e ara i aere tena na Pa; kua ve a ia i te maro o Tangaroa ki Arorangi no Tinomana; e pati maro Tinomana ki a Pa, kave atura e Pa te maro o Tangaroa nona. Ko ara ia i tuatua ei i aere ua te tangata kare i inangaro i te noo ki to tou kainga. Kia ope ki a Arorangi kua akariro to Arorangi i a tou ei akiree, kua akaao i a ratou te . . . ko te aiteanga i taua atua ra, ko te akiree ko te akaao koia oki e tuikaa. Kua tua ia te ngata ki tera matakeinanga ki tera kopu-tangata e pini-ua-ake a Arorangi. Kua kino te onge kua kaingaia te tangata, i tera ngutu e kua ta i ta ratou akiree kua kai. Kare e tamaki i tupu ana, i ingaia, e kai ua. Kua noo tetai ngutu are kua mii ua ma te tuatua, E akapeea atu ooki kua aucuou kua akiree e." Kua mii ki te ora a ora, kare e ora, e ora, kua ao, kua akireē.

E kite akera a Pa kua kainga te tangata, kua oro maira i te po ki nga-Tangiia nei; kua aru maira tetai papaki toa i a Pa. Kua tupu ura te tamaki kua autu atura a Pa ma te au tangata toa i piri mai ki ia. Kua inga atura Te Vakanui, kua mate to ratou, e oki atura ma riri. Kua oki akaou te tamaki, kua autu atura Te Vakanui, kua e iora te au tangata tei piri mai kia Pa, kua putaputa ratou i te kau tamaki, toe iora e varu ngauru tangata toe. Kua ati atura ratou

ki te maunga i Piako. Aere atura a Ruru ki te Atukura noo ei. Kua puta i te korare, e kia meitaki te puta kna tamaki akaou atura, pō atura Te Vakanui, autu mai ra ratou. Kua eke atura a Nga-Tangia ma Arorangi ma Te Au-o-tonga i raro; kua takiora ua mai te tangata tane, te vaine ma te tamariki, ma te vaine a tetai ariki kua riro mai i akinee. Kua takiora na ia mei a Arorangi mai, kua takina ki Piako tao, e kai, ei tutaki i tei pou i te kai ki Arorangi.

No reira i kainga ia ei, e akamoupuku. E kia au te enua, kare e kai tangata, kia tupu te tamaki kia rauka mai te tangata mei te tamaki ei 'pu-kuru-vaa-nui' akaputu e. Kia oti te pure e Pa, ei reira e apai i ki Vaerota e tanu ei ki Paetae, ei reira tanu ei, ko nga vaarua e tanu te tangata mei i te tamaki. Kia rua ra e tutara ia te tangata mei te tamaki mai pirau oti. Ka tikina ia rai ki raro i te vaarua ka uakakinaia ra ka apaina ia ka kai. No te mea e tangata akamoupuku i Kare e kainga ia te tangata kare i akamoupukuia.

Kua vai te tuatua ikuiku i roto i te au kopu tangata no taua kainga ia aua tangata ra i Arorangi ra i te urikavanga ra ki a Arorangi, e tuua mai ki te au uki rava rai.

Kua kite au i ta toku metua umu-tangata; tokoā o Ngati-kati i pou i a Ngati-Manea i Arorangi—ki Arorangi i taua mate ra—toku a Ngati-uinga i te tutaki me te mea kua rai e nga tamariki katou. Kua kite tikai au kua angai to matou i a maton ki taua umu-tangata ra, ma te iku mai ki a matou, auraka e ngaro-poina. No reira arumaki i a Arorangi ki te maunga noo ei, rokoia mai ei na te tuatua na Te Atua i ora tei akamoupuku ia.

No te akamoupuku i kainga ia a Tute; e meamea-au, tari ua i te vaine ana ki runga i te pai noni aere ua i te puaka ma te kai e tae atu ki Arai-te-tonga ki a Makea-metua; kua rave i te are akari, kua tari atu, kua auē taua ariki ra. Kua tae mai te akamoupuku a Rupp kua ta, kua mate te meamea-au. Kua karanga rai nga ariki e tanu i Tute; kia po, kua aere mai te akamoupuku e kai.

Kare te rai o te tangata e kai i te tangata, na te aronga toa ua umu-tangata; kare te ui ariki e te aronga mana o te enua—tena ua ratou, e umu puaka e te ika o te tai, e te moa. Naringa te ui ariki e aronga mana o te enua e kai ana i te tangata, kua pou te tangata i kai. No te mea e kai tuui te tangata, e kare e noe te kaki kia kai i te tangata, kare e poa mei te puaka e te ika, e kai matu vave te ūā o te tangata i kai tangata. No reira i kore ei te au ariki e kai. Tera tetahi ka ara nga atua, i a Rongo-ma-tane ma Tangaroa i te rangi—okotia ake umu-tangata ko tei rangi ua, ko ta Rongo-ma-Tane ma Tangaroa. Koia oki tei tuatuaia mai e nga atua ki a Tangiia kare e tika ki kainga ia, e ariki kua kai vave no te riri o Tangiia, kua apuku i nga mata o Tutapu.

Kari oki e ngai putuputu ia te tangata kia tamaki ua e ngai i. Kia au te enua kare e keia tangata, ka ara i nga ariki ma te aronga

ana ; ka tuku karere ia e kave na Tangaroa ki Vaerota ; e puaka te
 u, e te kava-ata a te kai tangata i te au . . . o anga o nga ariki
 te aronga mana. Kare e tamaki putuputu ana ; kia akakoko ua te
 agata, tetai ki tetai ka vaa ua, ka akakoromaki ua kia akatupu rai
 ariki i te tamaki, ei reira e tamaki ei. Kare te toa e akatupu ua i te
 naki, na te ariki e akatupu, ei reira rai ei kino ei te enua, kua tupu i
 akamaara i te akamoupuku taito.

Otira ua tei taka.

[TRANSLATION OF No. 14.]

A WORD ABOUT CANNIBALISM AT RAROTONGA.

WRITTEN BY MARETU, 1873.

TRANSLATED BY S. SAVAGE.

SOME people say that cannibalism in Rarotonga is due to an
 acquired taste for man's flesh. It is not so. It was on account
 acts of arrogance, spiteful oppression and sacrilege, that revenge
 sought for, or taken, and human flesh eaten. The *ariki*, or high
 chief, never had human-ovens; it was only the warriors and those
 below the rank of chief who indulged in such ovens. The *ariki*s would
 countenance the eating of human flesh—they discouraged such
 acts. No chief would eat of human flesh lest the example would be
 followed by the people, and thus they would acquire an insatiable
 craving for such flesh; that is the reason why the chiefs would not
 do it, lest the craving would become so great that there would be
 no satisfying it—it would become a habit, and the people would soon
 kill one another and very soon all men would be killed (consumed).
 The fat of man was delicious; it had not the strong taste or smell of
 pig-flesh or fish; human flesh was not strong but very sweet. This
 is the reason why the chiefs would not eat of that flesh lest the
 craving for it afterwards became ungovernable. No one ate human
 flesh during times of peace; only when war prevailed. To eat
 human flesh during times of peace was a grave offence against the
 chiefs, and any person so offending would be condemned. In the case
 of any person killed in times of peace, by another, for the purpose of
 feast, the *ariki*s sent their *karere* (messenger) to give notice that the
 body was to be conveyed to the shrine of the god Tangaroa, at Vai-
 a^a (spelt by most Rarotongan historians as Vaerota),* as an offering

* Vaerota must be right for the Maoris of New Zealand know the name as
 Vaerotā, and it is that of one of their ancestral homes north-west of Fiji.
 The numbers in the text refer to notes at the end.—EDITOR.

to that god, and in place thereof pigs and *kava-ata*² were ordered to be substituted at the feast, for to eat human flesh during times of peace was a breach of the *ariki* law; anyone offending would be acting in defiance of the rule of the *ariki*s and chiefs.

As far as our knowledge goes back (that is to say of events that happened on Rarotonga) the first eating of human flesh in Rarotonga occurred in the days of Tangiia and Tutapu;* it was in consequence of the arrogance and hatred of Tutapu, who desired to kill Tangiia and who followed the latter from Tahiti to Mauke Island; from there Tangiia fled to Atiu Island, to which place Tutapu followed him, and then Tangiia departed to Aitutaki Island followed by Tutapu. From thence Tangiia sailed away to Porapora Island of the Society Group, to which place Tutapu followed him. Here Tangiia became possessed of a great fear. It was at this island that he elected an *ariki*, or high chief, over his people named Pa (or Tai-te-ariki, the son of Iro—Maori, Whiro), besides minor chiefs, and the company of priests, that is, More, Tangara, Potiki-taua, and Tara-mai-te-tonga. He also appointed warriors to guard the bows of his canoe. Then Tutapu arrived.

Tangiia then departed to the S.E. (*runga*—east), and on his arrival at Maketu³ he met with Karika, who was on a war expedition (from Manuka or Manu'a of Samoa Group).† Karika saw that Tangiia's people were numerous, and therefore he was afraid to attack him, and gave his daughter, Te-mokoroa-ki-aitn to Tangiia as a wife. Tangiia conceded the *Au*, or supremacy to Karika; but the chiefs of Tangiia's canoe would not permit this, and one man (named Pou-aria) seized the *Au* (or token of supremacy) from the hand of Tangiia and threw it into the sea.⁴ Karika was angry at this, and therefore Tangiia gave him his *pare-kura*⁵ (scarlet head-dress) as compensation for the *Au*—which the chiefs on Tangiia's canoe would not allow to be given to Karika.

Karika then proposed that they should go in search for a land. Tangiia's people were 400 (*e rua rau*, which means twice 200), while Karika's were 140 (*okoitu*, means twice 70). Karika said to Tangiia: "You proceed to the west, I will go to the east."

So Tangiia came away on his search (to the land he had been told of by the gods), and at night he dipped his hand into the water (and found it cold). He said to his people, "Karika has deceived us, with a purpose so that we might perish in the 'Tai-rua-koko'" (the ocean of great waves believed by the Rarotongans to lie to the south of their island; other historians say that this was a great whirlpool).

* The mean number of generations from Tangiia to the year 1900, is twenty-six, which would make him to have flourished about the year 1250.—EDITOR.

† Karika had been driven away from Manuka on account of his arrogance. S. SAVAGE.

Let us return to the sun-rise." So they finally arrived at the land, to which Tangiia gave the name of Rarotonga, because of the south-easterly course they had been deluded into following by Karika,⁶ which led them to the 'Tai-rua-koko,' on account of his anger at the loss of the *Au*. It was a south wind that brought them to the land, and hence is the origin of the name Rarotonga (west and south). He gave the name of Te-ava-tapu-ki-Avaiki to the entrance where they came through the reef, another name of which is Te-ava-rau.⁷ The canoe anchored at Te Miromiro, and then they commenced to build the *marae*s. When they got as far as Avarua, Tutapu arrived at Nga-tangiia. Two men named Ue⁸ (Uenga) and Tautenga went off to search for Tangiia and found him at Avarua. He enquired of them, "Where is Tutapu?" The two men answered, "He is here. He is searching for you to kill you." Tangiia then said to them, "Return, and tell Tutapu it is to be peace, not war; the war is at an end." So they returned to Tutapu and told him what Tangiia had said to them—it was to be peace. Then Tutapu replied, "By this time to-morrow his head will be cut off by my great and thirsty spear." In the morning Tutapu went to look for Tangiia, and they met at Tapae, and the former attacked Tangiia, but he was defeated by the latter. By this time Karika (had arrived and) had joined his forces with those of Tangiia; and Tutapu was routed by Tangiia⁹ and Karika, and when the fighting reached Mataroa one whole company of Tutapu's warriors was killed. Tutapu fled, and Tangiia at once followed to take him, and during Tutapu's flight his neck ornaments (breaths) fell off at Te-atu-kuri, and hence that part of the land was named *Kiikii* (the name of the neck ornaments). The fighting now became severe, and all Tutapu's warriors were done for; they reached Matavera where Tangiia and Karika planted coconut-trees to commemorate the victory. Then Tangiia arranged with Karika that the latter should go by the shore, whilst he went by the inland road with his men (along the Ara-nui-o-Toi). By the time they arrived at Pouara all Tutapu's braves had been disposed of except one named Potura. Tangiia succeeded in killing him, and none were now left but Tutapu, who fled to the mountains whilst Tangiia followed after to catch him. Tangiia threw a spear at him but struck him on the back and it glanced off. Tutapu then fled seaward, but was overtaken by Tangiia, who again thrust at him with his spear and wounded him in the heel,¹⁰ hence is this place called Te-toka-tapaia—"killing of the man."

Tutapu now ran off to Nga-Tangiia so that he might reach his canoe and be saved, but Tangiia followed him at once, when he turned to the mountain again, and was overtaken by Tangiia at that part of the stream at Avana, called Vai-kura (Ruddy-water—it got this name from the fact of Tutapu bathing his wounded foot there; the blood

flowing from the wound caused the water to turn red), where Tangia (presumably after killing his enemy) dug out his eyes and swallowed them. (See note.) Then the gods in the heavens spoke, saying "Thou art an *ariki* who eats too soon, O Tangia." Tangia replied "Why should I not eat at once, O my god? Until what time should I be left? His pursuit of me has reached even to Hades (po). TT is the Po, O my god!" One of the names given by Tangia to the land was Te-po-Rarotonga. The eyes were then offered to the gods whilst the body was taken down to the seashore.

They then proceeded to cook the body in the *umu*, or steam-oven, using hard-wood as firewood to cook Tutapu. When the oven was uncovered, the body was not cooked; it was underdone (*i.e.*, had not been altered by cooking—it was not warmed by the fire). The name of that place was consequently called Mata-veravera. The body was then taken to Matavera (Rangi-atea) and there cooked again, but it was not done. Then Tangia and Karika both went on to Avarua, taking the body with them. There had thus been two ovens, neither of which had cooked the body.

Karika now asked Tangia, "Who is the foremost man in your canoe?" (What Karika asked was: "Who takes precedence in your tribe?") To which the latter replied, "Kaukura."¹¹ "Where is he?" "At Takutea." Karika then said, "Let him be fetched; he has the proper formula that will cook the body because he (Tutapu) is an *ariki*." (The body was *tapu*, or sacred, and until the sacredness of *ariki*-ship had been removed, the body would never be cooked.) Tangia therefore sent off Te-Ariki-Tara-are (probably means Potiki-*tau*, for Te-Ariki-Tara-are was not yet born), Tangia-au, Keu-karakia and Te-Akataura. They did not find Kaukura at Takutea but at Avarua (? Atiu). On their return they found Tangia and Karika, who had removed to Aro-rangi, where Kaukura followed them and found them at Tokerau; they met at Inave. Kaukura asked of Tangia, "What way did you two proceed to cook Tutapu, seeing that the oven would not cook him?" Tangia replied, "Just in the ordinary way." "That is why it would not cook." They then carried Tutapu to Vai-kura (Vaia-kura) and there cooked him again; the firewood used was the *ngatae** (the coral tree), and finally Tutapu was completely cooked; hence is that place called "The-cooking-of-Tutapu." The reason why they succeeded this time was that the *karakia* (or incantations) were used, but first of all the sacredness of *ariki*-ship must be removed—whilst that remains the body is sacred to his gods.

Kaukura then said to Tangia, "You now see he was an *ariki*; first remove the *karakia* and then cook." Now that Tutapu was cooked he was

* I think the writer has made a mistake, for *kuru* was the wood used, that is, wood of bread-fruit tree.—S. SAVAGE.

en. That is the custom of cannibalism. That was the first cannibalism in Rarotonga.* When the population got to be many in Rarotonga wars commenced. The first great war in Rarotonga was that fought between Tangiia and Karika against Tutapu; afterwards measures had to be taken so as to prevent arrogance and causes for vengeance lest hatred spring up between the people, one towards the other. The laws of God are the same; rebellion was punished and ignorant and arrogant heathen were induced to forsake those ways and become docile and meek.

There was another instance when cannibalism was indulged in on a large scale in later days, when the people of Nga-Tangiia and Mau-o-tonga became as persons bereft of reason and went like animals. Arorangi,† the *ariki* went followed by the chiefs and the women and children; they went not for the purpose of fighting, they just went without reason. Some historians say that Pa-ariki committed an offence against the god Tangaroa, that he had taken the sacred girdle belonging to Tangaroa to Tinomana-ariki, because that *ariki* had urged him to give him a *maro* (girdle). (Tinomana was the high chief of Arorangi, the direct descendant of Tangiia-nui.) Pa took this girdle and gave it to Tinomana. That was the sin committed that made the people leave their homes; they had no desire to remain at their homes, they seemed to be bereft of all reason. When all these people had arrived in Arorangi, the people of that place treated them like pet pigs, that is to say they were treated as slaves, and they were divided among the people of Arorangi—each section of people had their share and each family had theirs divided out to them in turn—so that each man or family in that district had a certain number of captives or pet pigs to slay and eat when they choose. It was at this period that a great famine came over the land and the people started to eat human flesh; each household killed some of their captives and ate them. There was no war—simply killing and eating. The people refused to sit in their houses and mourn, and made no effort to save themselves. They simply said: “What can we do; we are like mad people and are captives.” They mourned for something to happen or someone to save them, but there were none; they had become foolish and were now captives. (The word *akiree* means captive or pet pig.)

When Pa saw what was happening to his people, that they were being killed and eaten, he fled one night to Nga-Tangiia, and he was pursued by a body of warriors. Pa fought them and won; certain warriors of his tribe (who had not gone to Arorangi) joined him, and

* This may have been the first to the writer's knowledge, but there were cannibal feasts here before Tangiia came.—S. SAVAGE.

† All the chiefs did not go, only the Pa family and the chiefs in his division.—SAVAGE.

with Pa at their head made war. At this time the great tribe (Takitumu-te-nu-roa) had lost its prestige; they had lost many of the tribe. Pa and his warriors attacked their enemies, but were driven back. They retired in great anger, and after a time again attacked and were victorious. Most of the warriors who fought with Pa were wounded, receiving many spear thrusts, and only eighty unwounded warriors were left. They retired to the mountain at Piako. Ruru (warrior) went to Ati-kura and camped there; he had been wounded by a *korare* (spear). He stayed here until his wounds healed and then joined the war-party again. In the end the great tribe of Puai-kia Arorangi was overthrown, and Pa and his warriors descended from their settlement and led the people away captives like a pack of animals; they did not kill them then, but led and drove them like a herd of cattle—men, women, and children. They took one of the *ariki's* wives as a pet pig, tied her up like a pig, and drove her along the road; they led her to Piako and killed, cooked, and ate her there besides killing a large number of the other captives and eating them for revenge for those of their own tribe who had been killed and eaten at Arorangi.

The reason why these people were killed and eaten was revealed. When peace was made, man-eating ceased, but when war commenced human flesh was again eaten. After a fight, the Takitumu tribe always assembled at Pu-kuru-vaa-nui (see note^{1 2}). After prayer to the gods, the bodies of the slain were conveyed to Vaerota and buried in the ground at Paetae (Paeta), for there they had made special holes in which to place the bodies. The bodies were left in these holes for several days, until they were softened, and until the fighters had arrived at the general feasting place, when the bodies were again taken up and taken away and eaten; because they were of the people on whom revenge was sought. If a man was killed and no one hated him, his body was buried and not eaten.

From that time word has been handed down from father to son in each family of the acts that took place at Arorangi; of the killing; of eating of some relation during their captivity there whilst they were bereft of reason. Word was passed to each generation to their satisfaction.

I myself have seen my father's human oven. There were four Ngati-Kati killed by Ngati-Manea at Arorangi, and four of Ngati-ua were the payment for those four, including a lot of children. I have actually seen cannibalism, for some of our family gave us some human flesh to eat from that oven, and instructed us never to forget that revenge was to be taken by us. In consequence the people of Arorangi were chased to the mountains (Maunga-roa), and it was whilst they were there living in their fort that the Word of God was brought to this land, which saved them from revenge.

It was through revenge that Tute (one of the New Zealanders of Odenough's ship, 1820) was eaten; he took his Rarotongan wife on ship after having committed a sacrilege; he seized upon pigs, the property of several people, even as far as Arai-te-tonga, where Makea-gua lived. He seized all that *ariki's* coconuts and carried them off. *Ariki* lamented loudly for the loss of his property, but the avenger—Rupe was the avenger who killed Tute for his act of sacrilege. *Ariki*s said that the body was to be buried, but the avenger Rupe waited until night and then he came along and took the body and it.*

The generality of people did not eat human flesh, but the humans were indulged in by the warriors (who ate the contents); the *ariki*s and the principal people (*i.e.*, all high chiefs) of the island did not do so—they had their hogs, fish, and fowls to eat. It was unfortunate that the *ariki*s and chiefs were not cannibals, or all men would have been eaten; because man's flesh is delicious to eat and the desire of it would have become overpowering, if human flesh had been generally eaten. It is not of a strong taste or strong smell as hogs and fish. Human flesh was very rich, especially the thighs and regions of the kidneys, and human flesh was very fattening. *Ariki*s would never partake of human flesh, to eat such was even an offence against them, moreover it was an offence against the gods Rongo-ma-tane and Tangaroa in the heavens. There is only one occasion in which the gods joined in a human feast or approved of it—that was when Tangiia hastily swallowed the eyeballs of Tutapu, when the gods Rongo-ma-tane and Tangaroa reproved him and said he should first offer them their share—theirs was the first offering; that is why they reproved Tangiia.*

There were not many places of refuge when fighting took place; war was generally in the open, and there the people gathered together for strength. Whilst peace lasted, no person was seized upon and killed, for such an act was a breach of the authority of the *ariki* and chiefs; in case anyone was killed, a messenger would be sent by the *ariki*s to take the body to the shrine of Tangaroa at Vaerota, and the place thereof hog and *kava-ata* were partaken of.

There were other kinds of wars—that is war by angry words one against another; one man would goad another on until words of great anger passed between them—they would have patience until the *ariki* would declare war; they would then meet in proper battle. The warriors themselves never commenced a war, the *ariki* was the one who declared war; then evil would spread over the land and the many buried wrongs would be revived, old hatreds would be remembered.

That is all I remember.

* See paper No. 13.

NOTES.

[A word about Cannibalism.]

1. *Vairota*: This should be spelt *Vaerota*, this is a *marae* on the rocky slope on the eastern entrance to the Nga-Tangia Harbour or Avarau. The *marae* proper was destroyed some years ago by a hurricane which swept over it, and totally destroyed it. Victims for sacrifice used to be taken here and hung up by their heels on the iron-wood trees, and the blood allowed to run on the sand. The people tell me that the sand here turned quite red because of the quantity of blood that had been spilt. It was one of the great *maraes* of Rarotonga. Henuku-ariki was the custodian of this *marae*.

2. *Kava-ata*: The *kava-ata* was the fully matured *kava* plant, which grows such large tops that they had to be propped up the same way as tomatoes are treated. The drink made from this was full-flavoured, and always enjoyed when partaken of.

3. *Maketu*: This Maketu was not the Island of Mauke, it was the name of one of the islands in the Pau-motu Group. The place called Maketu, on Mauke Island, is only a large stone, which had been used as a hearth stone. I think Gudgeon mentions this stone in one of the numbers of this Journal in Notes and Queries. Te Rei and Vakapora say that Maketu was an island in the Pau-motu Group, and that Tangia never met Karika at Mauke. I hope to be able to translate my version of this meeting very soon.

4. *Tangia offering the Au or supremacy to Karika*: All the Takitumu oblige me to say that Tangia never offered the *au* to Karika; he offered him a companionship or *ariki-comradeship*, that is to say, offered to make him equal in rank to himself. This, of course, the chiefs would not agree to, and Pou-te-aria, who was a high chief, seized the emblem, and in getting away to another part of the canoe when it fell into the sea; hence this man received the new name of Au-topa (fallen emblem of *ariki-ship*.) This man has descendants now living at Arorangi, Rarotonga. I have this family's version of story, which will be given when I send in the full history of Tangia-nui.

5. The Mataiapos, or chiefs, deny that any *pare-kura* was offered to Karika; their ancestors would not allow this; for at the time they stood equal to Karika he was conquered by their canoe, and had it not been for Karika handing over his daughter to Tangia, Karika would have been killed, for after she had been given to Tangia as his wife, Tangia said to Karika, "I adopt you as a son, and give unto you a mother which is the backbone of my canoe, i.e., the chiefs and warriors on the canoe." Thus Tangia secured safety for Karika, for he wanted the latter as an ally in the forthcoming struggle with Tutapu.

6. Karika resented the action of the *mataiapos*, or chiefs, in their scant respect shown to him, and he, therefore, gave Tangia wrong directions as to the course to steer, as he desired that Tangia and his followers should perish. They also told me that the Tai-rua-koko was a great whirlpool in the ocean where the waves rose mountains high—many miles to the south of Rarotonga.

7. *Te-ava-rau*: The name given by Tangia to the entrance at Nga-Tangia, which means, "The-two-hundred-harbours"; the name was given by Tangia from the fact that he called and entered into two hundred harbours in his flight from Tutapu-arua-roa.

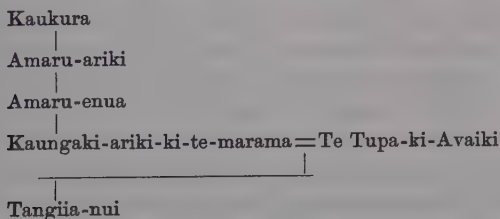
8. *Ue and Tautenga*: These two were relatives of Tangia's, and as soon as Tutapu landed at Nga-Tangia they hurried on over the reef to Avarua, for they knew that Tangia was there, and warned him that Tutapu had arrived, and advised him what to do. The writer does not state that these two men

Tutapu's canoe whilst the battle was in progress, and sailed out to sea with it. They knew that reinforcements were coming from Iva to assist Tutapu, and they led out on the track by which the Iva canoes would come so as to intercept them and so tell them that Tutapu was killed (they knew he would be killed) with his followers, and they alone were the survivors and had escaped with the canoe. In order to give colour to their story they cut and stabbed one another with their spears, they stood up in the canoe in doing this; soon they had made many wounds on one another, and thus when they fell in with the Iva fleet they stopped them and called out, "*Tupapa ua nei—Uenga ma Tau-tenga, kare e marikonga te taua Tutapu, kua eke te tamaki, ko maua ua nei e ora nei.*" Which translated is, "We stand alone before you—Uenga and Tau-tenga, the cause of Tutapu was useless, he is overthrown, the host is routed—and we alone survive to tell the tale." This story of the battle between Tangiia and Tutapu is a very, very, small portion of the full narrative, which I hope to shortly translate, which gives the names of all the warriors of any note who were of Tutapu's party and were killed.

9. The *mataiapos* do not agree with the writer that Karika took part in the fight, they state that all he did was to guard the shore, following up the fight as it progressed forward inland, killing any of Tutapu's party who tried to escape the way of the beach, and guarding the roads so that none of the enemy could get to the rear and attack Tangiia from behind.

10. This story does not agree with many others for they say that Tutapu was wounded between the big and second toe, that Tangiia and Tutapu were engaged in single combat at the time that this happened.

11. The allusion to Kaukura here seems out of place in the way it is put, for Kaukura was already at Rarotonga; in fact he came here before Tangiia with *Arai-te-oata*. Iro had picked him up at Takutea Island, and at his request brought him on to Rarotonga. Tutapu visited Rarotonga shortly after, and he and Iro departed to Tahiti where Iro met his relative Tangiia-nui, and lived at Tahiti for some time as the guest of Tangiia. It was at this time that Iro's son *Arai-te-ariki* was born, and was adopted by Tangiia and called *Pa-te-ariki-upoko*. For when Tangiia made his tour round the island he came across the tribe of Kaukura who joined him, for they were part of his own people who had arrived on the island previous to Tangiia. Again Kaukura was an ancestor of Tangiia's, and had been deified by the Kaukura tribe, thus:—



12. *Pu-kuru-vaa-nui*: This was the principal *Koutu-ariki* of Takitumu, in the same manner as *Arai-te-tonga* was the principal *Koutu-ariki* of Avarua. This was the first *Koutu-ariki* made by Tangiia, and within the limits of this *koutu* he built the *marae Paeta*. This was where he created *Arai-te-ariki* as an *ariki* over Takitumu, and it was even a greater place than *Arai-te-tonga*, for it was at this *koutu* that all Takitumu met when great events were to be discussed. This *koutu* was named after the cause of the dispute between Tangiia and Tutapu:—*Pu-kuru-vaa-nui* (great fruit-tree), *vaa-nui* (great mouth) which meant the great and many words of anger he had with Tutapu over the division of this tree.

S. SAVAGE, Rarotonga.

No. 15.

E MANA NO AKO-AKATURI-ROA.

KUA kimi a Ako i te ravenga e rauka ai i a ia te vaine nei, Miritau-akana; tera tana ravenga: Kua tau i te kai na taua vaine ra; kia rongo mai a ia e, kia maoa te kai, kua akaunga i nga tupuna, karanga atura, "E nga tupuna! Aere; kavea te kai a vaine a tatou." Aere atura nga tupuna e kave; e tae atura ki te ngai, kua tuku ki raro kua kai i te manga memetaki, ka tae ki kikino era e apai ei. E tae atura ki te kainga o taua vaine ra, era ui mai ei, "Naai tena manga?" Karanga atura raua, "Na to tane na Akō!" Karanga maira taua vaine ra, "Auē! naai i tiki atu manga a tera puaka?" Ko taua manga rai ia i tiria atu ei ki aroaro o te puaka kia kai.

Ooki maira nga tupuna o Akō, e tae maira ki te ngutuare, te tiaa ua ra a Akō kia tae mai raua. Karanga atura a Akō, "E nga tupuna! Teea te puanga a te vaine a tatou?" Karanga atura raua a Akō, "Tae ua atu maua, era i ui mai ei, 'E naai tena manga?' Karanga atura maua, 'Na to tane; na Akō.' Kua rere mai ki runga kua kai taua vaine." Kua rekareka a Akō i reira; karanga atura nga tupuna, "Te vai iora tetai manga a te vaine a tatou." Te taua atura tetai; pera ua rai e ope ua ake te manga i te kainga, e tae atura ki te pou o te are ma te turuturu, kua pou a runga i te enu kua noo ua, kare e ravenga.

E tae akera ki tetai rā, kua ui atura a Akō, karanga atura ki nga tupuna, "E nga tupuna e! Eaa ake te manga toe i to tatou kainga?" Karanga atura raua, "E rua ika." Ui atura a Akō, "Teiea i?" Karanga maira raua, "Tei te moana!" Ui atura a Akō, "Eaa akairo?" Karanga atura raua, "E oe ua atu koe i te moana, na kite ua koe i te manu i te rereanga, koia ia, tei raro i reira."

E tae akera ki te popongi kua rave a Akō i te oe, te kete, te āo ma te matau, aere atura e taatai, kua kika i te vaka, oe atura ki te moana, kite atura i te manu i te rereanga, tuku atura i te matau raro, kua kai te ika, ii ua iora e ki akera te vaka, kua oe atura i te uta, apai atura i te ika ki te kainga. E tae i te kainga era i aao. Karanga atura ki nga tupuna, "Aere, kavea te ika a te vaine a tatou."

Aere atura nga tupuna, e tae ki tetai ngai, kua tuku ki raro kua kai; e pou akera. Apai atura i te ika kikino. E tae i te kainga taua vaine ra, o Miritau-akana, kua ui maira taua vaine ra i a raua, "Naai tena ika?" Karanga atura raua, "Na to tane, na Akō!" Karanga maira taua vaine ra, "Auē! Naai i tiki atu i te ika a te puaka?" Ko taua ika rai ia peke i te aroaro o te puaka kia kai.

Ooki atura raua, e tae atu ki te kainga, te tiaki ua maira a Akō, na ui maira a ia, "E nga tupuna! Teia te ika a te vaine a tatou?" Karanga atura raua, "Tae ua atu maua, kua rere mai ki runga, kua ai." Kua rekareka a Akō, karanga atura i a raua, "Te vai iora tai ika, te na runga atura tetai." Pera ua rai i te au ra katoatoa.

E tae akera ki tetai rā, oe atura a Akō ki te moana e i i tetai anga ika. Puia atura e te matangi, paea atura ki te enua o Tane, u atura ki uta i te po, kika atura i te vaka ki roto i te ngangaere, o io i reira. Era i karanga ei, "Koai te ariki i uta nei nona te ra i tai? Tukituki mai, tukituki mai!"

Kua ara a Tane i reira, karanga atura, "Tu-te-maeva e! Tu-te-maeva e! Koai teia ariki i tai i taku ava?" Karanga te metua, "E moe! e taku ariki! e taruta po!" Pera ua rai e ao ua ake te o (? rā).

Kia tae ki te popongi, kua aere a Tane ki taatai e kakaro; kia tae raro i te ava, kua kite iora i tetai ara-vaka ke. Era e karanga ei, "Okotai ara-vaka; noai te rua!" Era i atoro ei; kia tae i roto i te ngangaere teia a Akō.

Karanga atura a Tane, "Auē te taaē e!"

Karanga maira a Akō i a Tāne, "E taae koe, e taae au! E tangata oe, e tangata au! E ariki koe, e ariki au. E atua koe, e atua au. Noou nui noku rai. Noou rekereke enua e nooia atu nei, e manuii au i ē; tapae vaitata ua mai nei au ki o ou." I reira a Tāne i rave ei, ataki atura i tona kainga. Kua pāpā i te vaiē ei tau manga ei angai a Akō. Karanga atura a Akō i a Tane, "E tau te manga i toou maua?" Karanga maira a Tāne, "Ae!" Karanga atura a Akō, "Kare e tau te manga i toku enua, e maoa ua!" Ka tai tuatua ki te manava o Tāne. Kia tao te manga, karanga a Tane ki te tangata, kia re (ki te) tuku tautai. Karanga mai a Akō i a Tane, "E tautai te ra i toou enua?" Karanga atu a Tāne, "Ae!" Karanga mai a Akō, "Kare e tautai te ika i toku enua, okotai ei tapa turuki e uakina, aio atu te ika ka maitiiti aere." Ka rua ia tuatua ki te manava o Tāne.

Kia pou te umu kai, kua noo; kia tae ki te aiai, karanga atu a Tāne, "E tungi mai i te kukui (*sic*) ei turama." Karanga mai a Akō, "E tuitui te turama i toou are?" Karanga atu a Tāne, "Ae!" Karanga atura a Akō, "Kare toku are e turamaia ki te tuitui; te ra ki tai tara, te marama ki tetai tara; vaio e marama e ao ua atu." Ka ru tuatua ki te manava o Tāne.

Noo iora raua i reira e tae akera ki tetai tuatau ke, kua noo ngata a Akō, kua tangi i te enua. I reira i karanga ai i a Tāne, e aere raua; ua akatika a Tāne. Aere atura raua na runga i te vaka okotai; e kia e ki te moana, kanō taua ariki ra i reira tangi atu ai:—

Ka kake ake, ka kake ake,
Ko Tu-tamaeva

Te Nu-roa-i-o-Iti
Kua au ra i ta taua tama.

Kanō taua ariki ra e reira tangi atu ai.

Ka kake ake, ka kake ake,
Ko Tu-tamaeva
E te Nu-i-Tari-kura
E manava nui ko au ra
I ta taua tama e.

(E rai te pee kare ra i taka i aku.)

Oe atura raua i te moana, e kia ngaro te enua, i reira i karanga ai
Akō i a Tāne, "E tupuna toou i raro i te moana?" Karanga atu
Tāne, "Ae!"

[TRANSLATION OF NO. 15.]

THE DEEDS OF AKO, THE PERSISTENT.

[THE unknown Rarotongan who writes this story calls it the *mana* of Akō. No *mana* means power, prestige, super-human power, but we fail to see that either meaning meets the case here. The story bears on the persistence of Akō in love making, and also on his humorous intercourse with Tāne; but whether this is the god Tāne or a man's name is uncertain, for Polynesian gods are very anthropomorphic. It is the most humorous story we have seen from Rarotonga, and one can well understand the appreciation of the listeners as some old fellow would tell the story with that expressive gesticulation that adds so much to narrative, and which is so characteristic of the Polynesian. Unfortunately the narrative is unfinished. Mr. Savage has kindly looked through the story and made some corrections.]

AKO-AKATURI-ROA sought some means by which he might secure the affections of the lady Miritau-akana, and this is the course he took: He proceeded to cook some food for the lady, and when it was nicely done he addressed his grandparents, saying, "O the grandparents! Go! Take this food to our lady." So the grandparents went off, and on their arrival at a certain place they set down their burden and proceeded to eat the choicest morsels, leaving the inferior parts, which they took on with them. When they reached the home of the lady, she asked, "Who is this food from?" The two old people replied, "From your (would-be) husband! From Akō." The lady said that lady, "Alas, indeed! Who would fetch the food of that pig?" She then took the food and cast it before the pigs to eat.

Akō's grandparents then returned to the home, where they found Akō awaiting their arrival. He said to them, "O, the elders! Where is the abiding place of our lady?" They said to Akō, "When we go there the lady asked, 'Whose food is this?' We replied, 'It is from your husband; from Akō.' At this she seized the food and ate it."

kō was delighted at this, and then said to his elders, "There are still some morsels of food left." So other parcels of food were made up and sent to the lady); and so it went on until all the food in the house had been consumed, as well as (other presents, even) the pillar and the posts of the house, until nothing but the bare ground was left, and no further means (of propitiating the lady) remained.

After the lapse of some time, Akō asked the elders, "O, the grandparents! What other food remains in our home?" They replied, "There is still the fish!" Again Akō asked, "Where?" The answer was, "In the sea." Akō then said, "What is the sign (means to obtain it)?" They replied, "You must paddle out to sea, and when you see many birds (hovering over the water), that is the place; they are below."

The next morning Akō took his paddle, basket, lines, and hook, and went down to the seashore, where he launched his canoe and paddled out to sea, where he saw the flock of birds, and there he let down his lines; the fish took the bait, and he continued to fish until the canoe was full. Then he returned and carried up his fish to his home; here he wrapped them up, and then said to the old people, "Go, and take to our lady the fish!"

So the old people went off on their errand, and at a certain place set down their burden and feasted on the best of the fish, taking on with them the inferior ones. When they got to the home of the lady Iritau-akana, she asked, "From whom are those fish?" They replied, "From your lover, from Akō!" The lady then said, "Alas! Who would go to the trouble of fetching the fish of that pig?" Then there those same fish cast before the pigs to be eaten.

When the old people reached home they found Akō waiting the result, who asked, "O, old people! Where are the fish of our lady?" They replied, "When we got there she rushed at the fish and ate them." Akō was very pleased, and said, "There are still some fish remaining; take some more as before (to the lady)." And so it went on for several days.

Some time after this, Akō again went out to sea to fish; but he was blown away to the distant land of Tāne, where he was driven ashore in the night. He hauled up his canoe into the forest, and layed there. Then he shouted, "Who is the *ariki* inland who owns this passage (in the reef) on the shore? Shout your reply that I may hear!" This aroused Tāne, and he called out, "Tu-te-maeva ahoy! Who is this *ariki* at the shore (working) at my canoe-passage?" The parents replied, "Go to sleep, O, my chief! it is only a night vision." And this went on until daylight.

When morning came, Tāne proceeded to the shore to see who the new comer was, and when he reached the passage he beheld another, a different one to his own. Then he said, "There was only one passage

(before); whose can the second be?" He then proceeded to search and there he found Akō in the forest.

Tāne called out, "Alas! what a demon!" Akō answering him replied, "If thou art a demon, so am I! If thou art a man, so am I! If thou art a chief, so am I! If a god, I am one also! If thou art great, so am I! Thou art of the land and an owner who lives there; I am a stranger and may err; I landed near here on your shore!" Then Tāne took him and led him to his home, and split out some firewood to cook food to feed Akō with. Akō then asked Tāne, "Do you cook the food in your land?" Tāne said "Yes!" Then said Akō, "We don't cook food at my home—it is already cooked; the sun cooks it for me!" This was the first word (thorn) into Tāne's heart. When the food was cooking, Tāne said to his men they must go and fish. Akō (hearing this) asked, "Do you catch the fish in your country?" Tāne replied "Yes!" To which Akō said, "We don't catch the fish in my country—they come to my doorstep; all we do is to clean them, and the fish are left to kick and wriggle about." This was the second word (thorn) into the heart of Tāne (second slight).

After the oven of food had been eaten, they rested. When evening came Tāne said, "Light up the *kukui*† as a lamp." Akō asked, "Do you use *tuitui* for a light in your house?" "Yes!" said Tāne. Then said Akō, "My house is not lighted up with *tuitui*—the sun is on one side, the moon on the other, and thus there is light until daylight!" This was the third word (thorn) into Tāne's heart (third slight or insult).

So they remained there together for some time, until Akō began to be restless and much regretted his own home. Feeling this, Akō proposed they should go thither, which was consented to by Tāne. They went away together in one canoe, and when they got out to sea that chief sat down and did compose his lament.

Now ascends, ascends,
Tu-tamaeva O!
To the Nu-roa-i-o-Iti‡
And our son is Au.

Then the chief composes another *tangi*:—

Ascends, ascends,
Tu-tamaeva
To the cocunut-at-Tarikura
I have the courageous heart
The son of us two.

(The song is a long one; I did not catch the whole of it.)

* Tane took this remark as a slight on himself.

† *Kukui* = *Tuitui*: *Aleurites triloba*, the candle-nut tree, the oily nuts of which are strung on the midrib of the coconut leaf and burnt as a candle.

‡ A place mentioned in the story of Taaki (Maori, Tawhaki) at the Fiji Group.

So they paddled away on the ocean until the land was lost to sight, and then Akō asked Tāne, "Have you an ancestor under the sea?" Tāne replied, "Yes!" (This story ends abruptly here.)

NOTE.—This Akō was a member of the Pa family, a descendant of Tai-te-ariki.
—S. SAVAGE.

No. 16.

TE TUATUA NO TE KAPŪA-ANGA I TE ENUA RA KO
TAURUTU (KOIA A RURUTU).

NA VAKAPORA-UATINI, Rarotonga.

TERA tikai te ingoa i taua enua ra ko Te-rae-o-te-pau. Kia tae atu ra taua tangata ko Tangi-aura i reira i tapaia'i te ingoa o taua enua ra ko Taūrutū; no Rarotonga nei taua tangata ra, aere ei ia ki taua enua ra. Ko te tangata mua aia mei Rarotonga nei tei tae hua ki taua enua ra ko Te-rae-o-te-pau. Tera te mea i tae ei aia ki taua enua ra, i peke aia no ta raua ēkai ma Vakapora-Taūi; tera te tu: E teina aia no Vakapora, nana i tiaki a Makatea e tona kiato; tera te ingoa i tona marae ko Te-Ara-ka-nii; tera te tumu i te pekapeka ko te atinga kare aia e pā ki a Vakapora, ka taapu nana koia rai te rangatira. Kua tiki a Vakapora te atinga, kare e pā, kua pera ua'tu rai. No reira kua akatupu a Tangi-aura i te tamaki ka tā i a Vakapora kia mate, ka rave i te enua nona. Rave atu ra i a Puanono, rave atu ra i tetai papaki i te tua-repo i Karekare. Tera te ingoa i te repo tana i rave, ko Puautu, ko Paenga-kope, ko Kaekae, ko Uru-pukapuka, ko te Are-toa-i-Peau, ko Teii, ko Punao-riki; ko te tumu tena i te tamaki, tamaki atu ra ki Makatea. Tera nga toa o Tangi-aura, ko Kuri-ava, ko Ngati-ava; tamaki atu ra ma Vakapora e ona nga toa; mate atu ra a Kuri-ava ma Ngati-ava e to raua papaki tangata. Tera te ingoa o nga toa o Vakapora i taia'i ratou ko Ariki-po, ko Aitu-pao, ko Rangi-onu e to ratou papaki tangata. Tera te pee:—

Ka peke te āo ki te Makatea

Ei toa koe kia mate roa e Tangi-aura,
Akataka-riri mainaina taau kainga—

I toku nei kainga ake.

Ka peke te āo ki te Makatea—

Te āo ra ki te Makatea.

Ko Kuri-ava ko Ngati-ava—

Akamaia ki te turanga na Aitu-pao—

Ka mama'i a Ariki-po ei toa koe kia mate roa a Tangi-aura.

Riro atu ra te koutu i a Vakapora ma te kainga; tuarua atu ra Tanga-taura ma tona kiato kia aere. Tarai iora a Tangi-taura i te pai, topa iora i te ingoa ko Te Ara-ka-nii, akatere atu ra to ratou vaka (pai) ki te moana ka aere tikai ratou ki Kuporu, no te mea ko te enua ia o Tuiti-ariiki. Puia atura ratou e te matangi ki tetai enua ke; tena te ingoa o taua enua ra ko Te-rae-o-te-pau; kake atu ra ratou ki uta topa atu ra te ingoa o taua enua ra ko Taurutu, koia tei karanga i te tuatahi ko Rurutu; ko Taurutu te ingoa i topaia'i ki taua enua Tangi-taura, e ingoa kainga no Vakapora i Rarotonga nei. Noo iora Tangi-taura ki reira, anau atu ra tana tamaiti, topa iora te ingoa o taua tamaiti ko Marava, ki te ingoa o tona teina ko Akarava. Kua oki ma aia ki Rarotonga nei, noo atura ki o Kaitua, nana i akakite mai e, kua tae ratou ki tetai enua ko Te-rae-o-te-pau te ingoa. Kia kite Akataura (koia a Te Ariki-tara-are) i te pai i aere mai ei a Akarava ma tona tini tangata, keia atu ra aia ma tona tini tangata aere atu ra ki Enea-Manu (koia a Atiu) noo atura ki reira, anau atu ra tona uanga ki reira, koia a Ngamaru-Ariki, no reira i tuatuaia'i e ko Ngati-Tee Aka-tauira.

NOTE.—This history corresponds with my notes on the History of Atiu, the Ngamaru family give their genealogy showing descent from this Akataura. That he came from Rarotonga.—S. SAVAGE.

[TRANSLATION OF NO. 16 BY S. SAVAGE.]

THE ORIGIN OF THE NAME OF THE ISLAND OF RURUTU (FIRST CALLED TAURUTU).

BY VAKAPORA-UATINI.

THE real (or original) name of that island was Te Rae-o-te-pau. When the man named Tangi-taura went to that island he called it Taurutu.

That man was from Rarotonga and he went to Rurutu. He was the first Rarotonga man who visited that island—Te Rae-o-te-pau.

The reason why he went there was, that he was driven away from here through a feud that existed between him and Vakapora-Taui; he was a younger brother to Vakapora, and he and his *kiatos* (relations or followers) had charge of the land Makatea. The name of his Marae was "Te Ara-ka-nii." The cause that led up to the dispute was the tribute he had to render to Vakapora; he refused to perform the obligation when called upon, he withheld it as he was a *rangatira*, and refused to acknowledge the right of his elder brother to demand tribute from him. Vakapora sent repeated demands for the tribute but failed

exact it. This went on for some time, at last Tangi-taura made war, and seized upon the family lands of Vakapora named Puanono and part of the swamp land in Karekare. The names of the swamps seized were—Puautu, Paenga-kope, Kaekae, Uru-pukapuka, Te retoa-i-Peau, Teii and Punao-riki. This was the cause of the war—this war took place at Makatea. The names of Tangi-taura's warriors were Kuri-ava and Ngati-ava. Vakapora and his warriors and their followers fought Tangi-taura and his two warriors and their men, with the result that Tangi-taura was beaten, and his two warriors Kuri-ava and Ngati-ava were slain with all their followers (Tangi-taura and his own men were spared). The names of Vakapora's warriors were Ariki-po, Aitu-pao and Rangi-onu, they and their followers killed the two opposing warriors with their followers. Here is the song commemorating the event:—

The fight raged and was won at Makatea—
 Be thou a warrior strong to kill Tangi-taura
 Thou will have to fight fiercely for thy land—
 My land thou would'st despoil me of.
 The battle was fought and won—at Makatea—
 Won back my supremacy at Makatea.
 The warriors Kuri-ava and Ngati-ava—
 Were shamed and overthrown by Aitu-pao.
 Be strong—leap lightly O Ariki-po!
 Oh warrior brave—overcome and slay Tangi-taura.

Vakapora thus got possession of the *koutu* (see note) and the lands formerly held by Tangi-taura, and drove Tangi-taura and his *kias* (immediate followers) off. Tangi-taura built a canoe and called it "Te Ara-ka-nii," and he and his followers sailed away to sea. He intended going to Kuporu (Upōlu, in Samoa) the land of his ancestor Muti-ariki. But they were blown out of their course by the wind to another island, the name of which island was Te Rae-o-te-pau. He and his crew landed, and he called that island Taurutu (now known as Rurutu), he called it Taurutu—that was one of the Vakapora family lands at Rarotonga. Tangi-taura lived on that island, and a son was born to him there; he called that son Marava—named him after his younger brother Akarava. The younger brother Akarava returned to Rarotonga and dwelt with Kaitua, and he told the news of their having reached an island named Te Rae-o-te-pau. When Akataura (otherwise Te Ariki-tara-are) learnt of the vessel in which Akarava and his many men came in, he (Akataura) stole it, and with his people sailed away to Enua-manu, that is to say Atiu, and remained there. He there begat the line of Ngamaru-Ariki, it is from him the tribe of Ngati-Te-Akatau-ira receive their name.

NOTES.

Koutu.—A *koutu* is what would be called the Court of Royalty, it comes before a *marae*; for in calling out the title of an *ariki*, or of a high chief such as a *mataiapo*, the name of such *ariki* would be called out by the public speaker, then the *koutu* would be named, and then the *marae*. The *ariki* being the head of the Court, and each member of the *ariki* family had the royal right of proclaiming themselves “a white pebble” of that *koutu*—a proof of their royal rank; each son or brother or daughter of the *ariki* can, as *rangatiras*, call themselves *kirikiri-tetetea*, white pebbles, or stone of so-and-so *koutu* (name). *Maraes* were built within the limits of a *koutu* as a rule; sometimes one *koutu* contained three to four *marae*. A *koutu* was a place where all the chiefs or priests met to discuss any tribal event of note; certain stones were set up as seats, called *akinanga*, on which the chiefs sat during the discussion; only the head of each family could take a seat on these stones in an *ariki's koutu*—that is to say the head of each *mataiapo* or *rangatira* family. Other *ariki*s of other districts had also special seats; in Takitumu, the *Araki* would take the chief seat as supreme *ariki*, and Kainuku next, Tinomae next, and Makea next. Pukuru-vaa-nui is the name of Pa-Ariki's *koutu*. It is my intention to send in a paper on this subject, as there seems to be some doubt and misunderstanding as to the difference between a *koutu* and a *marae*.

In this instance Tangi-taura held this *koutu* as a member of the *mataiapo* family Vakapora, subject to the jurisdiction of the chief (his elder brother) *mataiapo* Vakapora. Tangi-taura could have his own *marae*, but not a *koutu*; this alone was the right of the elder, no one of a lesser rank than a *mataiapo* had the right to hold a *koutu*.

Kiato.—*Kiatos* were generally the descendants of the younger branches of the family; they had a certain status in the tribe.

Tuiti Ariki.—This man is the ancestor of Vakapora; he came to Rarotonga with Tangiia-nui from Tahiti. He came from Kuporu (Upōlu) originally, and with his brother Te-Ariki-Nuku-a-ki-roto left Karika's canoe, and joined Tangi at Makatea, an island in the Paumotu Group.

S. SAVAGE.

I find from the “Rarotonga MSS.” Vol. I., p. 55, (Te Ariki-tare-ara version) that Kaitua mentioned in the foregoing narrative was the elder brother of Akarava (also mentioned above), both belonging to the Vakapora family. These two flourished about 20 generations ago, or say, about the year 1400, and this gives us a rough idea of when the island of Rurutu received its second name.

EDITOR.

ANCIENT BELIEF OF THE RURUTU PEOPLE.

AMONG Dr. Wyatt Gill's papers is the following note in the Rarotongan dialect describing a very peculiar belief of the Rurutu Islanders:—

“About man when the body dies: The ‘*Vaerua kino*,’ great evil spirit, comes and swallows the dead man's spirit into his belly. After a certain time the evil spirit evacuates the spirit. He (the evil spirit) then scrapes the inside of a coco-nut, and on completion he crushed the coco-nut in a *kumete*, or bowl, and into this he placed the human spirit and then stirred it about. This causes the spirit to become a ‘*Vaerua rikiriki*’ (little spirit) also an evil spirit, to work for the great evil spirit, and to be at his command to be sent here and there. Such was the belief of the heathens of Rurutu.”

No. 17.

KO TE TERE MAI A AREKEA MEI UEA MAI.

NA ITIO I TATA.

ETUATUA teia no tetai tangata, koia a Arekea, i te tuatau i te ariki o Rarotonga koia a Are-ariki. Tera te vaine ko Takareu; p te tuatau ia i aere mai ei a Arekea.

Kua akaruke a Arekea i tona enua, koia a Uea, e tona ariki, koia a Pou-o-te-rangi, ko te ariki ia o Uea. Ko tana tama ko Te Pou-o-ongo, ko tona tuaine ko Te Maora-o-Avaiki. Ko te tuatau ia i tae ai ei a Arekea ki Rarotonga nei.

Tera te taoonga o taua tangata ra, e tumu-karakia, mei i a koe na te, ko te aronga taau e apii na, ko te anau karakia ia, kia taka i a koe aiteanga i taua tuatua ra. Kua aere mai taua tangata ra ko Arekea Rarotonga nei, kua akaruke i a Uea, kua aere mai taua tangata ra; o Atupa te tapere, ko te Puna-o-Arekea te kainga, tei Avatiu te arae koia a Paepae-tua-iva.

Tena nga tumu-karakia i reira—ko Renga-ariki e ko Taai, ko Arekea te tokotoru. Kua unga mai nga karere i te tiki i a Arekea, kua ve te pure i Uea. Kare a Arekea i keu. Tera tetai ingoa ra o Uea, o Varekao, ko te ingoa vaerua ia, ko Uea te kopapa. Tera nga karere ungaia mai, ko Maunga-piko, ko Kopu-ivi, ko Ikuveru, ko Te Aputangi, e ko Koura. Kare a Arekea i keu. Kua tupu i reira te riri o Te Pou-o-te-rangi, ko te ungaanga mai i te tama, i a Ea, koia a Karika, Katu, e Takua, e Mavake, e Mara, e Aroa.

Tera te au tiki i te vaka, ko Muu-tonga, ko Motea ia, ko Muu-kerau, ko Akatorau ia, ko Kona, ko Te Avaro, Te Ariki-karotangi, ko Ria ia, ko Tuarā, ko Parapu, ko Rutunga, ko Tapuoti, e te ka, e Tangiia.

Te openga ia o tei reira tuatua.

[TRANSLATION OF No. 17.]

THE VOYAGE OF AREKEA FROM UEA ISLAND.

WRITTEN BY ITIO.

THIS is a word about a certain man named Arekea, in the times of Are-ariki, ariki of Rarotonga; his wife was Takareu—that was the period he came to Rarotonga.

Arekea abandoned his home at Uea Island, and his *ariki* named Pou-o-te-rangi (lived 30 generations back from the year 1900—stable at end of "Hawaiki") who was the *ariki* of Uea. His son's name was Te Pou-o-rongo, and his sister was Te Maora-o-Avatiu. That was the period that Arekea came to Rarotonga.

The profession of that man was a recitor of *karakias* (incantations, invocations, &c.—a priest), just like you (Dr. Gill), and taught the same kinds of things, prayers, &c., you will be able to understand the meaning of that word. That man came to Rarotonga, abandoning his own island of Uea. Atupa was the district, and Puna-o-Arekea his home, at Avatiu was his *marae* named Paepae-tua-iva (at Rarotonga).

The following were the priests in those days at Uea: Renga-ariki, Taai, and Arekea was the third. Messengers were sent to fetch Arekea, as the *pure* (prayers) were about to be said at the *marae* at Uea, but Arekea did not respond. Another name for Uea was Varekao, the latter being its 'spirit' name, Uea was the 'bodily' name. The names of the messengers who were sent were Maunga-piko, Kopu-ioi, Ika-veru, Te Aputa-rangi, and Koura. But Arekea would not stir. Pou-o-te-rangi was very angry at this; and then sent his son Ea, the ancestor of Karika, Katu, Takua, Maoke, Mara and Aroa (Rarotongan families).

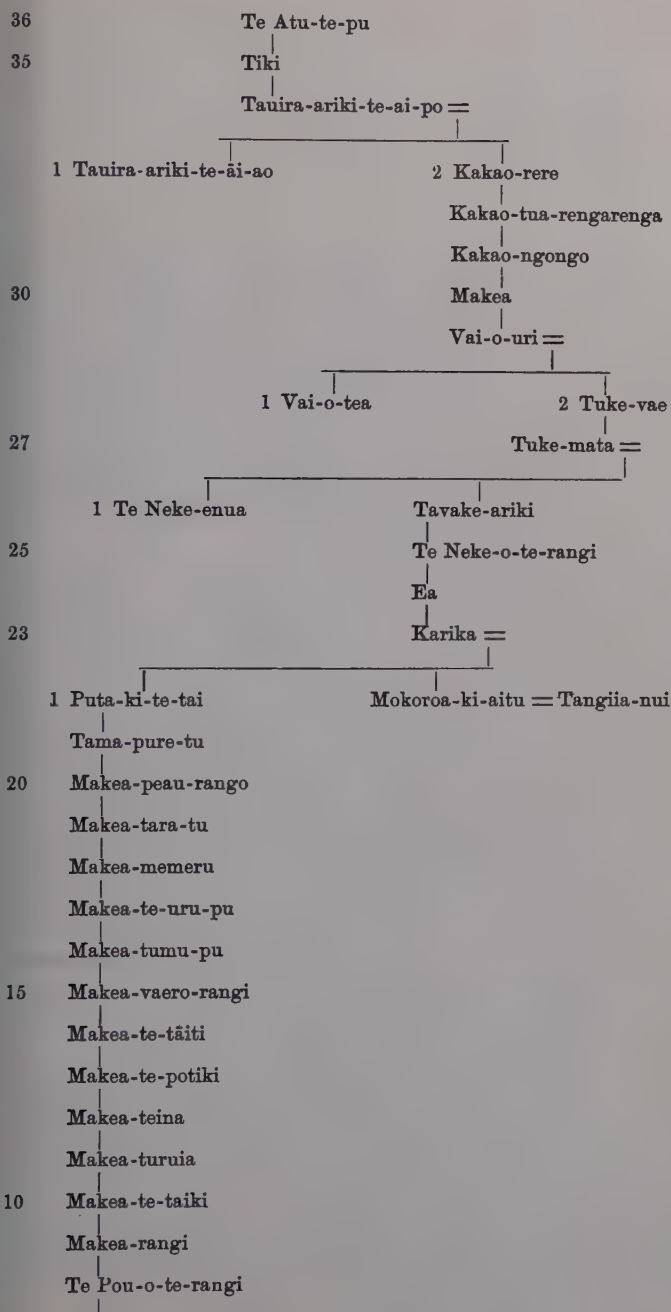
Those who fetched the canoe were Muu-tonga, or Motea, Muu-tokerau, or Akatorau, Kona, Te Avaro, Te Ariki-karo-matangi, or Ratu Tuarā, Parapu, Rutunga and Tapuoti, and the canoe, and Tangiia [sic].

There is not a great deal of interest in this story, except as showing that the ancestors of the Makea family once dwelt at Uea, or Waiu Island, some 180 miles west of Samoa, and also as showing the extent of the voyages undertaken by the old Polynesians. The story does not say so, but the probability is that Arekea was expelled from Uea by neglect of his duties. The chief Ea, mentioned, was the father of Karika who came and settled in Rarotonga, *circa*, A.D. 1250, at the same time as Tangiia.

In Dr. Wyatt Gill's papers is to be found the genealogical table of the Makea family, which, however, makes Karika, mentioned above, to have flourished twenty-three generations, instead of the mean twenty-six, from the year 1900. These kind of tables have not much interest for the general reader, but they are the only means we have of building up the chronology of the Polynesians, and will yet be of the greatest use to the future historian of the race.

The names of those who 'fetched the canoe,' above, leave rather the impression that they are emblematical names for the winds, &c.

This is the pedigree :—



Makea-te-patua-kino

Makea-uri

5 Makea-maiti

Makea-pori

Makea Daniela (died in 1910, aged about 55 or 60).

.....

.....

It has always been held by the Rarotongans that the chief Karika mentioned in the above story, came from Manu'a Island of the Samoa Group, to Rarotonga. Dr. Wyatt Gill wrote to Taunga, one of the Rarotongan Missionaries at Manu'a Island, asking him to make enquiries; and on the 29th August, 1870, Taunga replies in an interesting, well expressed letter, giving the confirmation of the Rarotongan tradition from the Manu'a learned men. Taunga had lived twelve years at Manu'a, he states, at that time, and consequently was well acquainted with the Samoan language. We take the following from Taunga's letter quoted above:—

“E ko Makea-Karika taau i tata mai; teia te tupuanga o te Makea-Karika, tei te enua taku e noo nei, koia oki ko Manu'a, i te tuatia ra e ko Manuka. E tuatia e to Manu'a e, ko 'Ari'a. E tona ngai i noo ei, ko Aua-luma te ingoa; e tona marae oki, teia ra e i tuatia e to Manu'a e, ko 'Malae-tele.' E ko Tangaroa oki i te atua; e ko te ngai i taraia ei tona vaka ko Tafagatafaga; e ko te rai ia i aere atu ei a ia. Tera te mea i aere atu ei; e tamaki raua 'Ari'a e tetai 'Ari'a oki, e manono i to raua ariki. E itiiti te tana i piri ki te tuakana, e maata ra ki te teina; e toru paa mataiti i to tamakianga, te peke ra te tuakana, te riro ra te enua i te teina, te a ra a ia—koia oki a Tui-Manu'a. E ko 'Ari'a tuakana, koia ko Makea-Karika. E maata rai oki te tuatia i taua mea ra.

E kua ui mai koe e, 'Kua kite ainei koe i a Rongo? te atua i te mori ei to Mangaia i muatangana?' Te tata atu nei au ki a ko tamaiti na Tangaroa a Rongo, e tuatia e Manu'a e, 'Ko Rongo tamaiti na Tangaroa, e atua oki no Manu'a.' E tokorua oki i te ingoa ra; ko Rongo, e ko Turi—ko nga tama ia a Tangaroa, e i te atua ia no Manu'a. E ko Rongona (e Lologa) e tokorua ia tangaroa, e ariki raua, i anau mai raua i te vaine ko Sina, i anau Sina ko Rongona, anau mai oki tetai ko Le Lologa.

Ko Sina, e tuatia e to Rarotonga ra e, e ko Ina. E puke i te aua nga tangata ra; anau ta Rongona ko 'Ari'a tuakana, anau oki ko Le Lologa ko 'Ari'a teina. Ko 'Ari'a tuakana ko Makea-Karika. E ko 'Ari'a teina ko Tui-Manu'a ia.”

TRANSLATION.

“As to the Makea-Karika that you wrote about; this is the place where he originated from, from the island where I dwell, that is Manu'a, which is said to be Manuka (of Rarotongan tradition). The Manu'a people call him 'Ari'a,* and the place where he dwelt is called Tefaluma, where was his *marae* named 'Malae-tele.' Tangaroa was a god; the place where his canoe was dubbed out is named Tafaga-ga, which was the place from which he departed. The reason of his leaving was this: There was war between 'Ari'a (Karika) and the younger 'Ari'a, due to a struggle for the chieftainship. There were only a few people supporting the elder cousin (Karika) while the younger had many people; about three years were occupied in this struggle, when the elder cousin had to leave, and the island became subject to the younger, that is to Tui-Manu'a (King of Manu'a). 'Ari'a the elder was Makea-Karika. There is a great deal about this affair (in Manu'a traditions).

“You also ask me, 'Have you learnt anything about Rongo? the god whom the Mangaian formerly worshipped?' I reply to you, Rongo was a child of Tangaroa, one of the Manu'a gods; as the Manu'a people say, 'Rongo was a child of Tangaroa, and a child of Manu'a.' There were two of that name, Rongo and Rongona—the sons of Tangaroa, both gods of Manu'a. And Rongona (Rongona) both sons of Tangaroa, and both high-chiefs, born of the chief Sina. Sina is called Ina in Rarotonga. Those people were all chiefs of Manu'a, and Rongona was father of 'Ari'a the elder, and the eldest Le Lologa was father of 'Ali'a the younger. 'Ari'a the elder was Makea-Karika, and 'Ari'a the younger became Tui-Manu'a.” (The descent from the above Tui-Manu'a to the middle of the nineteenth century will be found in “Reports of the Australasian Association for the Advancement of Science.” By Dr. Fraser.)

* The Samoans do not pronounce the 'k,' but substitute the 'catch' represented by an inverted comma.

(To be continued.)



NOTES AND QUERIES.

[222] Period of Rata.

See p. 155, Vol. XX. Miss Teuira Henry responds to the hope expressed at the bottom of the page quoted above, by saying that "Tahitian legends show Rata to have been contemporary with Hiro (Whiro) who saved him once from being in a whirlpool."

If this is the same Hiro as the contemporary of Tangiia of Rarotonga, who flourished so late as 26 generations ago. But probably this is the other Whiro of Maori genealogies who flourished about 35 generations ago, and this agrees fairly well with the figures given on p. 155, *ante*.

[223] Pari-nui-te-ra.

Miss Teuira Henry also tells us that she "has been fortunate enough to meet with a good old Tahitian scholar named Poroi, who tells me that Pari-nui-i-te-rā (Great cliff in the Sun) is the name of the cliffs near Tahara'a, or Mou'a-a-ura (Moa-ura of Fornander) called One Tree Hill by Wallis and Cook"—on the north coast of Tahiti.

This is a confirmation of Maori History, which says that an expedition went back to Hawaiki from New Zealand to fetch *kumara* tubers, and that they obtained them from Pari-nui-te-rā. We were told in 1897, whilst at Moorea Island, that this place was on the north coast of Tahiti, and Miss Henry confirms it.

[224] Tuhua Island at Hawaiki.

An island of this name is mentioned in Maori History, wherein it is stated to lie south-east of Hawaiki. Miss Henry learnt from the old Tahitian mentioned in last paragraph, that "Tūhūa (stand entirely) is the same as Me'e-tia, being its former name, and the latter retaining the same meaning, and resembling it more when called Me'e-tu as it was before King Tū caused the change by adopting the latter word as his name."

This more modern name of the island is, however, ancient also, under the form Meketika, for it is retained in the traditions of the Taranaki Maoris as that of an island near Hawaiki (Tahiti). These two identifications go to prove that Hawaiki from which the Maoris came to New Zealand, was Tahiti, as is also supported by plenty of other evidence.

[225] A New Human Race.

The "Revue Anthropologique" of Paris, No. 9—21st year—September, 1910. Under the above heading has the following: "The 'Nouvelliste de Hambourg' has received from a scientific expedition, conducted by M. Stefanson, news which has arrived at New York. The expedition left in April, 1908, to explore the Alaskan coasts as far as the north of British Columbia. M. Stefanson reports that the expedition has discovered a new race of polar man of European type, which has never before been seen in white men. The letter is addressed to the Secretary of the Polar Club; and is dated 18th November, 1910. It contains the following passage:

'In a country which up to the present was supposed to be uninhabited, we have discovered some beings who had never been seen either by White people or Indians.'

who would not believe I was not an Esquimau. We have found some beings, so, according to their language and customs are Esquimaux, but who by their physique are Scandinavians. We found in all forty persons, but there are others further north. That discovery is the commencement of the solution of two problems: (1st) What became of the people of Sir John Franklin? and (2nd) What has become of the 3,000 Scandinavians who quitted Greenland in the 15th century, and who disappeared completely? If we are unable to respond to either these questions, we touch on another scientific problem. Why do the inhabitants of part of Victorialand differ so remarkably from others, and why have they European aspect? The Esquimaux who accompanied me said at once, 'These people are not Esquimaux.' Two of these people had red beards.' "

26] Fanning Island.

The Press Association reports under date 21st November, 1911, the following interesting item as published in the "Taranaki Herald":—"Mr. Humphrey Berkeley, owner of Fanning Island, states that recent excavations have disclosed that it was once inhabited by skilled races. He has unearthed the remains of a large building 200 feet by 50 feet. No mortar was used, the stones being morticed together. Near the building is a tomb containing a human skeleton with a necklace of the teeth of the cachalot and other articles, including a skull for poi eating and a dog. Mr. Berkeley concludes that the island was one of the resting places of the Polynesians in their numerous migrations in olden days."

Fanning Island was one of the places at which the early Polynesians rested on their voyages between Hawaii and Tahiti. Poi was food made from the taro; pigs were also used as food. The skull of an enemy might be employed as a vessel to contain food, as a method of insulting the dead man. Both Fornander and Dr. Emerson, of Honolulu, have recorded the native names of several islands in those parts, but which was Fanning Island is now unknown.



PROCEEDINGS.

POLYNESIAN SOCIETY.

A MEETING of the Council was held at the Library on the 19th December, there being present: The President, and Messrs. Corkill, Newman, and W. W. Smit.

Letters were read from Mr. R. Coupland Harding regretting his inability to continue the preparation of the Index to the yearly volumes, a work he has most kindly undertaken for the past sixteen years. The thanks of the Society are due to him for his labours. From the Editor of the 'School Journal' in reference to a series of papers on Maori History. From Mr. S. Teed resigning his membership and other correspondence *re* sale of 'Journals,' etc.

The following new member was elected:—

Dr. Arthur Challiner Purchas, Carleton Gore Road, Auckland.

A paper from M. A. Leverd on "The Tahitian Version of the Legend of Tawhaki" was received.

It was decided to hold the Annual Meeting on the last Friday in January, 1912.

Copies of Vol. II. of the "Memoirs," being the late Mr. Shand's "The Moriori People of the Chatham Islands," were laid on the table, and copies directed to be sent to the members of Mr. Shand's family, and to the original subscribers.

It was decided to communicate with the Government in reference to the printing of Mr. H. L. James' Index to the twenty volumes of the 'Journals,' and to print Mr. Elsdon Best's index to "Titles of Papers," to be published in the 'Journal' in March, 1912.

It was reported that the sales of Vol. I. of "Memoirs" ('The Taranaki Coast') had covered the expenses all but about £4; and the sales of the reprint of Vols. I., II., III., IV. had recouped the cost all but £3.

The names of six members were struck off the Roll for non-payment of the subscriptions.

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